





THE MANTIS AND HIS FRIENDS

BUSHMAN FOLKLORE

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COLLECTED BY THE LATE DR. W. H. I. BLEEK
AND THE LATE DR. LUCY C. LLOYD

EDITED BY D. F. BLEEK

Illustrated with many reproductions of Bushman drawings



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INTRODUCTION.

The tales in this volume were all written down in the seventies by my father, the late Dr. Bleek, and my aunt, the late Dr. Lucy Lloyd. They were dictated by Bushmen in their own language, and many of them were translated at once with the help of the narrators. Of the great number of stories collected then, some were published by my aunt in 1910 in *Specimens of Bushman Folklore*, but many are still left. Since her death I have been preparing some of these for publication, and have chosen as a first instalment the tales in which the Mantis or members of his family play a part. Some I have shortened by leaving out wearisome repetition. This volume appears in English only, but I intend publishing a small edition of the same tales in Bushman as soon as possible, so that students of the language may compare the original with the translation.

The Mantis is the favourite hero of Bushman folklore. He is gifted with supernatural powers, yet shows great foolishness. He is sometimes mischievous, sometimes kind, at all times very human. His wife is the Dasse, also called Kauru*, as the Mantis too has several other names. Of their children a Bushman said: "I think that the Mantis's children must have been three; for a little daughter is here (showing the little finger), while the son killed by Baboons is here (showing the ring finger), and the young Mantis is here (showing the middle finger)." Of the daughter we have no further mention. The tale of the son killed by baboons and brought to life again by the Mantis is told in *Specimens of Bushman Folklore*, p. 16. The young Mantis plays a part in the story of the All-devourer, where his likeness to his father is commented on.

Besides his own children the Mantis has an adopted daughter, the Porcupine, who is really a child of the All-devourer; but fear of her own father has led her to leave him and live with her adopted father. The Porcupine is married to Kwammang-a*, a mythical person not identified with any animal, but seen in the rainbow. In one tale the Mantis calls him "my sister's son." His hut is near the Mantis's hut. This strange couple have two children, young Kwammang-a, who is brave and quiet like his father, and the young Ichneumon, who is a great talker, always lecturing his grandfather the Mantis on his foolish doings. These two go on contradicting each other through many pages of manuscript. The

* For the Bushman spelling see the Glossary at the end.

Blue Crane is the Mantis's sister ; the mother of his pet springbok seems to be another sister. All these were once men and women, we hear, people of the early race. Now they are animals.

Although the Mantis has creative powers and can bring people to life again, Bushmen did not worship him, yet they prayed to his creation, the Moon, and to other heavenly bodies. He seems to me to be just a sort of dream Bushman ; and the life he and his people live gives a very good picture of real Bushman family life a century ago, though painted in fanciful tints.

The tales of the Mantis show no trace of the Bushman's struggle for existence in later times. Their narrators were all Colonial Bushmen, who lived on the rolling plains south of the Orange River in the Prieska, Kenhardt and northern Calvinia districts. They had themselves seen their country invaded by white men for permanent settlement, but not so the parents from whom they heard the stories. These had lived the care-free life of their forefathers, for in the first half of the century the Kafirs had not penetrated west of the Fish River, nor had the white man yet come north to stay ; so wandering tribes of Hottentots or Bastards had been their only foes in these parts. It seems to me significant that only two of these stories mention domestic animals, the Crow's story, and the story of the Mantis taking the Sheep of the Ticks, who are spoken of as "black people, people whom we do not visit."

Our old Bushman, "Dream," remembered the days when his people tipped their arrows with flint, when no article of Bushman household gear was made of anything save hide or horn, wood or bone, stone or clay or eggshell. His home was a hut of dried bushes or reed mats, sometimes only a circular screen of bushes with the opening to leeward. Before the door was the fireplace, a mound of ashes rising daily higher and sheltering the opening. The floor was scooped out a little, making a sort of nest, in which the family slept, each curled up with knees to breast under his kaross, which served as a cloak by day and a bed by night, when it was drawn over both head and feet. A couple of clay pots and a big stone or two sufficed for cooking. Stone knives were always handy, and a brush of proteles' hair served as a soup spoon. A gemsbok's stomach made a handy water bag, and ostrich eggshells too were used for carrying and storing water. For digging out the many bulbs known as edible, or the ants' larvæ generally called "Bushman rice," a pointed stick was at hand, tipped with horn and weighted with a round stone with a hole through the middle. Perhaps a primitive musical instrument made of a bow and a tortoise-shell might be in some huts.

Their dress was of skins. The men wore a three-cornered apron tightly strapped on, the women two hanging ones, the smaller in front, the larger behind. The kaross was tied round the shoulders or waist, or laid aside altogether, as the weather made convenient. A couple of bags, long and short, were slung over the shoulders. Perhaps a tortoise-shell powderbox filled with "buchu" or a hyena's tail brush used as a handkerchief might be added. As ornaments they wore chains of ostrich eggshell beads, or leather bangles. To complete their outfit cap and sandals were worn; the men had their bow and arrows, of which they put a few into the long bag for a small hunt, or took the whole quiver full for a long expedition. For the men were hunters only. The women would take either a digging stick or a net of leather thongs filled with ostrich eggshells, according as they were going out to gather roots or bring water.

The Colonial Bushman's property was the water. Each spring or pool in that dry country had its particular owner and was handed down from father to son with the regularity of an entailed estate. Many families owned more than one water, had summer and winter residences, to which they resorted as the growth of the field supplies or the movements of the game necessitated. However, the owners never lived near the spring, for that would prevent the game from using it. The huts were a good way off, perhaps an hour's walk, and hidden by bushes. Their position was frequently changed.

These circumstances have given rise to many misconceptions. Travellers passing through the country, and seeing the Bushmen appear from nowhere and disappear again, have often written that they had no fixed homes or property, and were mere wanderers, erecting rude bush screens wherever they happened to be. The writers would have been surprised to learn that they were themselves trespassers and poachers in the Bushman landowner's eyes, camping at his water and shooting his buck, for each family had its own game reserve. If the white man were a passing hunter and friendly, if he shared his bag with the Bushmen, he was welcomed and could travel through the territory in peace; but when the settlers came in, permanently occupying the land at the springs, and doing great execution among the game, then the Bushmen retaliated by shooting the intruders or killing their stock. Whereupon the white man, unaware of any unfriendly behaviour on his part, unhesitatingly dubbed the Bushman an untamable savage and a thief, and did his best to imprison or shoot him. Hence the war of extermination, which has reduced the race of Colonial Bushmen to its present vanishing figure.

In 1910 and 1911 when I travelled through Prieska and Kenhardt districts, I found just a handful of old people left here and there, some of them relatives of our former men. From them and from the farmers whose parents had settled here in the sixties, I received corroboration of what our Bushmen had told long before. Since then I have travelled farther north, and have found other tribes of Bushmen in Griqualand West and Gordonia, on the Nossop, in the Bechuanaland Protectorate, at Lake Chrissie in the Transvaal and in the South West Protectorate. In many ways their life is the same, they are hunters and collectors of wild food, dressing in skins and living in bush huts. But each tribe speaks differently. Those south of the 23rd degree all have dialects nearly related to the speech of the Colonial Bushmen, but those beyond have totally different tongues. As to folklore, the few tales I obtained were very poor, nothing to match the varied and fanciful stories of our men. The appearance and habits of the northern and eastern tribes both tell of influence by other natives. The Bushmen of Gordonia and Griqualand seem to be the most pure after the Colonial Bushmen. None of the northern clans remember their people painting or carving stones, but the Colonial Bushmen of fifty years ago knew all about it; indeed one of our men's father had worked in stone.

One point in the life of all southern Bushmen is the same. They live in small family groups and have no chiefs. The Colonial Bushman language has no word for chief; they sometimes used a Hottentot word to apply to white rulers, but never to themselves. All old Bushmen tell me that chiefs and villages were unknown in their country.

Three or four huts stand together. In one is the father, in others his married children. At most eight or ten huts of connections were dotted about within a radius of a few miles from the water, but this is an institution of later days. In the tales of the Mantis the early way of living is shown. There is not one story about a chief or a chief's daughter in all Bushman folklore known to me. "Grandfather" is the highest title of respect used. I think travellers have often misconstrued this respect paid to age into submission to a chief, and have called some "grandfather" known to them the "chief" or "captain" of the tribe. At most one might call him the "head of the family."

The Bushman habit of sharing his food equally with all his people present likewise points to only small groups living together. A buck might be divided among three or four families consisting of man, wife and a couple of children, but could hardly be distributed among a village. That they do share their goods is

well known to the border farmers, who have a saying : “ If there are four Bushmen and one sheep’s trotter, they must each have a bit.”

Possibly in the final struggle for existence which raged fiercely in some parts of South Africa, Bushmen may have been driven to imitate the methods of their opponents and group themselves under some noted fighter, but in happier days we hear of no gatherings save for a dance and possibly a game drive, when several family groups met for the occasion. Such scenes are found in the older Bushman paintings. The newer ones sometimes show fights of a larger number of Bushmen with Hottentots or Kafirs.

Dancing is the free Bushman’s delight. Even at Prieska, the very old men started the dance of former days after a feast of meat. In the desert I have seen several different dances. Men are the chief performers, the women form the band, clapping their hands and singing. Occasionally some girl steps forward and joins the dance. Courtship and the imitation of animals are the ideas expressed in the dances.

They have no particular marriage form, yet they are monogamous, and man and wife generally remain faithful to each other till death. Sometimes the young couple build their hut near the bridegroom’s father’s, sometimes near the bride’s. They seem to keep the family groups fairly even. They do not often have many children.

The Bushman is a good lover and a good hater, very loyal and very revengeful. He remains all his life a child, averse to work, fond of play, of painting, singing, dancing, dressing up and acting, above all things fond of hearing and telling stories.

DOROTHEA F. BLEEK.

Mowbray, 1923.

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THE MANTIS MAKES AN ELAND.

(First Version.)

The Mantis put Kwammang-a's shoe into the water-pool. Then Kwammang-a missed the shoe. He asked his wife about it. His wife said to him : " I do not know." The Porcupine was his wife.

Then the Mantis made an Eland out of Kwammang-a's shoe. The Eland grew up eating the Mantis's honey. Kwammang-a missed the shoe, but he was silent.

The Mantis went out ; he went to cut honey with his knife. He gave it to the Eland on a hollow stone, when he had called the Eland from the middle of the reeds in which it stood. The Eland came out to eat, it went back again into the reeds when it had finished eating.

The people did not know that it was an Eland to whom the Mantis was giving honey, for the Mantis used to come and tell them that the honey was not fat. When he came home, he kept saying that the honey was lean. Then Kwammang-a said to the young Ichneumon : " O Ichneumon, you must find out why Grandfather does not bring honey home." So the Ichneumon went with the Mantis.

Kwammang-a said : " O Ichneumon, you must lie down to sleep and cover your head with a kaross, you must slit the kaross and look through the hole. You must lie as if sleeping, you must look." The Ichneumon did so, because it was Kwammang-a who spoke. The Ichneumon was a child. He lay down, he pretended to sleep while he looked out of the hole in the kaross.

The Mantis put the honey into the water ; he called the Eland, it was a big Eland. Then the Eland came leaping out of the reeds, while the Ichneumon was lying there. The Mantis thought that the Ichneumon was looking with one eye. The Eland came up and stood ; the Mantis moistened its hair and smoothed it with the honey-water.

Then the Ichneumon jumped up. He said : " Hi, stand ! It is that strong thing that comes to drink the honey-water." The Mantis drove the Eland away ; it went into the reeds, it sat down. The Mantis took up the quiver, he slung it on, he went away. He said : " O Ichneumon, let us go home ! " They talked, he said to the Ichneumon : " O Ichneumon, you are a fool." The Ichneumon said : " I am not a fool."

B



CUTTING UP THE DEAD ELAND.
Copied from precipitous Glen near Beersheba, by the late G. W. Stow.

The Ichneumon went and told Kwammang-a. "O Kwammang-a, a strong thing is there, that keeps eating the honey; it is not small, it is big, it is dark, it has gone into the reeds." Kwammang-a said: "My shoe it is, you must take me to see it."

The Mantis went out; he called the young Ichneumon, the young Ichneumon would not go with him. They were plotting together; the Ichneumon whispered, Kwammang-a also whispered, the Porcupine also whispered. And they went out when the Mantis had gone. The Ichneumon said to Kwammang-a: "O Kwammang-a, you must go and cut honey, you must take the honey to the water, you must call, while you are wetting the honey and pouring it out, then you will see."

This Kwammang-a did. He put honey into the water, while he called the Eland. The Ichneumon told him that the Mantis had said "Kwammang-a's shoe" to it. He also called it his shoe. The Eland came leaping out of the reeds; the Ichneumon said: "You must lie in wait for it." The Eland ran up, it stood, it drank the water. Kwammang-a shot it, as it drank. It jumped up, it bounded off, it went bounding away, for it felt it must go quite away to lie dying on the ground.

Meanwhile the Mantis was getting honey, and the honey which he first reached was dry. He wondered why the honey was like this that day, and he suspected that the young Ichneumon had done this, that he had guided the people. "For it seems as if blood is flowing, and that is why this honey is lean. It is not always so, for the honey is usually fat. It seems as if danger has come upon my home. Now I will once more seek honey, that I may find out, whether it is true that danger has come."

He went up to other honey, he cut it once more; that honey was also dry. Then he picked up his quiver and slung it on, and said he would go and see for himself, because he felt a foreboding in his body.

Then the Mantis went to the water. He called the Eland, it did not come. Then he wept; tears fell from his eyes, because he did not see the Eland. He rose up, he sought the Eland's spoor, he saw blood, he wept again. He took his kaross, he covered his head over, he returned home weeping. He went to lie down while the sun was high, he was angry, angrily he lay down.

Kwammang-a went and called to Ki-ya-koe: "A mierkat is here, another mierkat is here, another mierkat is also here; Ki-ya-koe is here, Kwammang-a is here." Then they went to the dead Eland. Kwammang-a looked at it, he returned home, while Ki-ya-koe and the others cut up the Eland.

Then the Mantis rose up, he picked up the quiver, he ran along the Eland's spoor. And he ran out on a little bank and caught sight of the mierkats as they stood cutting up the Eland. Then he took out an arrow, for he meant to fight the Eland's battle. He ran up to the people, he planted his foot firmly and shot at them, but the arrow returned ; it passed over his head, he dodged it.

The Mierkats went on quietly cutting up, and feeding themselves with the Eland's meat which they were cooking, because they knew that these arrows would not kill them. The Mantis called out : " There is still an arrow in the quiver with which I will shoot you ; it will hit you." He ran forward, he shot, but the arrow came back, it passed close to his head, and he saw that he had nearly killed himself. Then he let the arrows be and ran up to the people meaning to strike them with a knobkerry. But a Mierkat snatched the knobkerry out of the Mantis's hand and caught hold of him. He beat him, throwing him down on the Eland's horns.

Then the Mierkat told the Mantis to bring wood. He brought wood, they lighted a fire. The Mantis gathered more wood ; then he saw the Eland's gall on a bush. The Mantis said he would prick the gall open, as it hung on the bush. The gall said it would break and cover him with darkness. To this the Mantis agreed. The Mantis pricked the Eland's gall open. The gall said he should spring into the darkness. So the Mantis sprang into the darkness, so that he did not see the bushes. He kept getting into the bushes, because he could not see the ground.

His thinking-strings quickly told him to take off his shoe and throw it up into the sky, for the shoe to light up the earth for him. So he quickly snatched off the shoe from his foot, with the dust on it, he quickly threw it up. He sat down, he peered into the night.

Then he saw the Mierkats standing cutting up the Eland in the dark. He rose up and went to them in the night. The Mierkats scolded him : " The Mantis has been playing tricks with the Eland's gall. The sun has gone into the dark."

The Mantis said to them : " You must hold a torch to light yourselves in cutting up the Eland, but my shoe stands up there in the sky where I have thrown it, to shine for me, so that I can see you as you stand." He went to pick up his quiver in the night, he picked up the kaross in the night, he slung on his quiver in the night, he went home in the night.

The Ichneumon asked him : " O Mantis, was it really you who bewitched the Eland's gall, so that the sun went into the dark, while the moon shone ? "

The Mantis said : “ The sun was shining brightly when I grew angry, because the Mierkat had wrestled with me and beaten me with a stick. I gathered wood, but I was angry. I made a hole for the fire, but I was angry. I put wood on the fire, but I was angry. I placed stones on the wood, I gathered more wood and put it on, I lighted the fire, but I was angry. The place was light because it was midday, but I was angry, so I pricked open the Eland’s gall, because I wanted the sun to go into the dark. Then the sun set behind the mountain ; darkness covered the earth. Darkness covered us all, even the Mierkats, we were all in the dark. Then I quickly thought about it, I quickly snatched off a shoe and spoke to it as I threw it up. I said : ‘ I am the Mantis, and this my shoe shall verily become the moon which shines in the dark.’ ”

That is why the moon shines at night. That is why the moon is cold, because it is a shoe, it is leather. It is red, because it has earth on it, the dust in which the Mantis had walked.

The sun feels warm, because it is the sun’s armpit. Under the sun people drink, for they feel thirsty, so they drink. Under the moon they make a fire, they also sleep, because the moon shines at night, it walks across the sky by night. When the sun feels warm people shoot springbok, they hunt springbok. All the ground is light, all places are light, all the people hunt.

THE MANTIS MAKES AN ELAND.

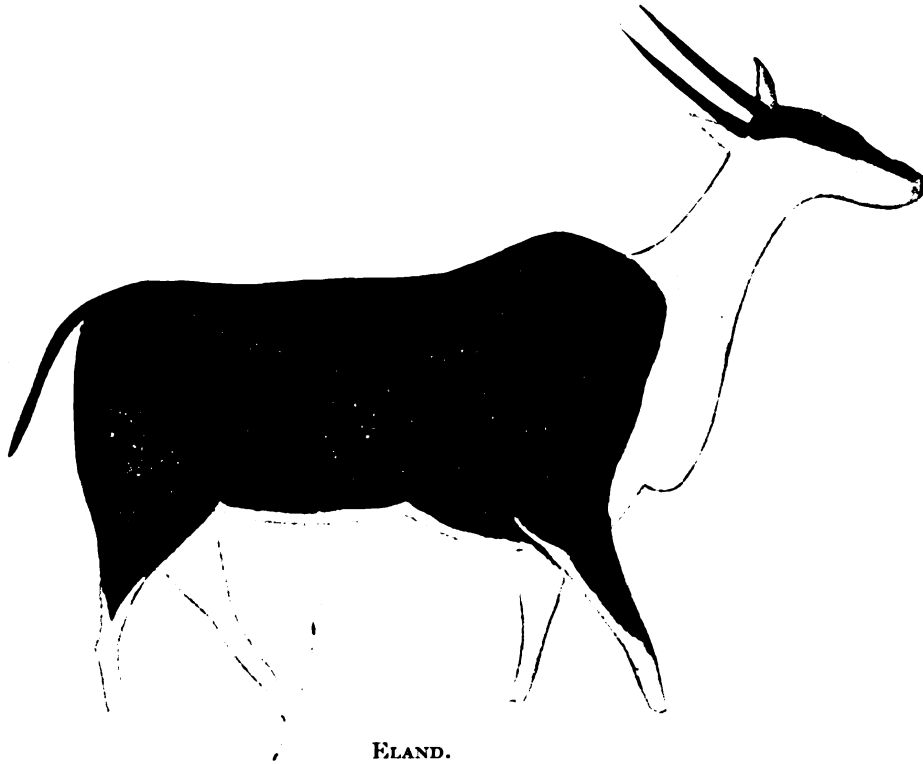
(Second Version.)

The Mantis once did as follows :—Kwammang-a had taken off a part of his shoe and thrown it away, and the Mantis picked it up and went and soaked it in the water, at a place where reeds stand. He went away, then came back again, came up and looked. He turned away again, for he saw that the Eland was still small.

Again he came, he found the Eland’s spoor, where it had come out of the water to graze. Then he went up to the water, while the Eland went seeking the grass which it eats. He waited, sitting by the water ; he was upon the water’s bank, opposite the Eland’s assegai, and the Eland came to drink there. And he saw the Eland as it came to drink. He said : “ Kwammang-a’s shoe’s piece.” And the person walked up, when his father trilled to him. (He called, making his tongue quiver, as Bushmen still do in springbok hunting.)

The Mantis and His Friends

Then the Mantis went to some honey, he went to cut it. He came and put the bag down near the water. He returned home. Then before the sun was up he came back, came to pick up the bag. He approached while the Eland was in the reeds. He called to it : “ Kwammang-a’s shoe’s piece.” And the Eland got up from the reeds, the Eland walked up to his father. His father put down the bag of honey. He took out the honeycomb and laid it down. He kept picking up pieces of it, he kept rubbing it on to the Eland’s ribs, while he splashed them making them very nice.



ELAND.

Copied by the late G. W. Stow.

Then he went away and took the bag to seek more honey which he cut. And he came back and laid the bag down near the water and returned home. Once more he came and picked up the bag, once more he went up to that place and called the Eland out of the water, saying : “ Kwammang-a’s shoe’s piece.” Then the person stood shyly in the water ; then he walked up to his father, for he had grown. Then his father wept, fondling him. He again worked making him nice with honeycomb. Then he went away, while the Eland walked back into the water, went to bask in the water.

The Mantis did not come back for a time, and for three nights the Eland grew, becoming like an ox. Then the Mantis went out early ; the sun rose, as he walked up to the water. He called the Eland, and the Eland rose up and came forth, and the ground resounded as he came. Then the Mantis sang for joy about the Eland ; he sang :

“ Ah, a person is here !
“ Kwammang-a’s shoe’s piece !
“ My eldest son’s shoe’s piece !
“ Kwammang-a’s shoe’s piece !
“ My eldest son’s shoe’s piece ! ”

Meanwhile he rubbed the person down nicely, rubbed down the male Eland. Then he went away and returned home.

Next morning he called the young Ichneumon, saying the young Ichneumon should go with him, they would be only two ; for he deceived the young Ichneumon. And they went out and reached the water while the Eland was grazing. They sat down in the shade of the bush by which the Eland’s assegai stood, where he kept coming to take it.

The Mantis said : “ Young Ichneumon, go to sleep ! ” for he meant to deceive him. So the young Ichneumon lay down, as the Eland came to drink, because the sun stood at noon, and was getting hot. Meanwhile the young Ichneumon had covered up his head, because the Mantis wished him to cover it. But the young Ichneumon did not sleep, he lay awake. Then the Eland walked away, and the young Ichneumon said : “ Hi, stand, hi stand, stand ! ” And the Mantis said : “ What does my brother think he has seen yonder ? ” And the young Ichneumon said : “ A person is yonder, standing yonder. ” And the Mantis said : “ You think it is magic ; but it is a very small thing, it is a bit of father’s shoe, which he dropped. Magic it is not. ” And they went home.

Then the young Ichneumon told his father Kwammang-a about it, and Kwammang-a said the young Ichneumon must guide him and show him the Eland ; he would see whether the Eland was so very handsome when the Mantis had rubbed it down. Then the young Ichneumon guided his father, while the Mantis was just at another place, for he meant to go to the water later on. Meantime they went up to the Eland at the water, and Kwammang-a looked at the Eland and he knocked it down, while the Mantis was not there. He knocked the Eland down and was cutting it up, before the Mantis came. So when the Mantis arrived, he saw Kwammang-a and the others standing cutting up the Eland.

And the Mantis said : “ Why could you not first let me come ? ” And he wept for the Eland, he scolded Kwammang-a’s people, because Kwammang-a had not let him come first, and let him be the one to tell them to kill the Eland.

And Kwammang-a said : “ Tell Grandfather to leave off ! He must come and gather wood for us, that we may eat, for this is meat.”

Then the Mantis came, he said he had wanted Kwammang-a to let him come while the Eland was still alive, and not to have killed the Eland when he was not looking. They might have left the Eland to kill until he was looking on, then he would have told them to kill the Eland ; then his heart would have been comfortable, for his heart did not feel satisfied about his Eland, whom he alone had made.

Then as he went to gather wood, he caught sight of a gall there ; it was his Eland’s gall. And he said he would pierce the gall open, he would jump. And the gall said : “ I will burst covering you in.” Then the young Ichneumon said : “ What are you looking at there, that you do not gather wood at that place.” Then the Mantis left the gall, he brought wood and put it down. Then he again looked for wood at the place where the gall had been. He went up to the gall, he again said he would pierce the gall open, he would jump. The gall again said it would burst, covering him in. He said he would jump, the gall must burst when he trod on it, as he jumped.

The young Ichneumon scolded him again ; he said : “ What can be yonder, that you keep going to that place. You do not gather wood, for you keep going to that bush. You are going to play tricks and not to gather wood.”

And Kwammang-a said : “ You must make haste and let us go when you have called Grandfather, for the gall lies there, Grandfather has seen it. So you must make haste. For when Grandfather behaves like this about anything, he is not acting straightly, for he is playing tricks with his thing. So you must manage that we start, when you have called Grandfather, that we may leave the place where the gall is.”

Then they packed up the meat into the net, while the Mantis untied his shoe, he put the shoe into the bag. It was an arrow bag which he had slung on next the quiver. And they carried the things and went along homewards. And on the way the Mantis said : “ This shoe-string has broken.” And the young Ichneumon said : “ You must have put the shoe away.” And the Mantis said : “ No, no, the shoe must really be lying there, where we cut up the Eland. So I must turn back and go to fetch the shoe.” And the young Ichneumon said : “ You must have

put the shoe in, you must feel inside the bag, feel in the middle of the bag, whether you cannot find the shoe."

And the Mantis felt in the bag, he kept feeling above the shoe. He said : " See, the shoe is really not in it. I must go back and pick it up, for the shoe is truly yonder." The young Ichneumon said : " We must go home, we really must go home." And the Mantis said : " You can go home, but I must really go and get the shoe." Then Kwammang-a said : " Let Grandfather be ! Let him turn back and do as he says." And the young Ichneumon said : " O person, I do wish the Mantis would for once listen when we speak." The Mantis said : " You always go on like this ! I must really go and get the shoe."

Then the Mantis turned back. He ran up to the gall, he reached it. Then he pierced the gall, he made the gall burst. And the gall broke covering in his head ; his eyes became big, he could not see. And he groped about feeling his way. And he went groping along, groping along, groping, he found an ostrich feather. He picked up the feather and sucked it and brushed off the gall from his eyes with it.

Then he threw the feather up, he said : " Thou must now lie up in the sky, thou must henceforth be the Moon. Thou shalt shine at night. Thou shalt by thy shining lighten the darkness for men, till the Sun rises to light up all things for men. It is he under whom men hunt. For thou dost glow for men, while the Sun shines for men. Under him men walk about, they go hunting, they return home. Thou art the Moon, thou dost give light for men, then thou dost fall away, thou dost return to life, when thou hast fallen away, thou dost give light to all people."

That is what the Moon does : The Moon falls away and returns to life, and he lights up all the flat places.



HOW THE MANTIS GAVE THE BUCKS THEIR COLOURS.

The Gemsbok once ate liquid honey which is white. This is why he is white. The Mantis once gave some of it to the Gemsbok.

The Hartebeest was the one to whom the Mantis once gave some of the comb of young bees ; that is why the Hartebeest is red, because the comb of young bees which he ate was red. So he became like the comb of young bees.

The Eland was the one to whom the Mantis once gave some wasps' honey; this is why he is dark, because he once ate wasps' honey.

The Quagga was the one to whom the Mantis once gave some of the small bees' honey ; that is why he is dark, because he ate the small bees' honey. So he is dark.

The Springbok was the one who once ate the liquid from the young bees' cells ; that is why he is red. The Mantis squeezed it out for him and he drank. That is why he is red.

These little bees when chewed are white like milk, but they were still in their cells which were red. The Springbok ate the squeezed-out liquid of the bees and the cells together.

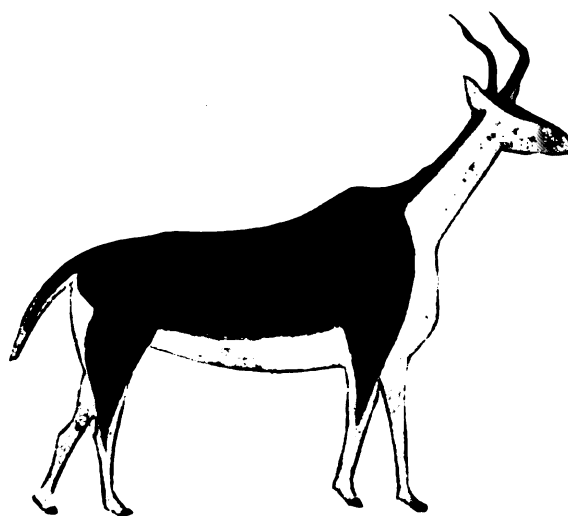
THE HARTEBEEST AND THE ELAND.

The Hartebeest and the Eland are things of the Mantis ; therefore they have magic power.

The Mantis is used to go with the Hartebeest when he walks about. Our parents used to ask us, Did we not see that the Hartebeest's head resembled the Mantis's head ? It feels that it belongs to the Mantis : that is why its head resembles his head. A woman who has a young child does not eat the Hartebeest, nor does she spring over the Hartebeest's head, for the Mantis would press down the hollow place on her child's head, and the child would die, if she did so.

So our parents used to tell the women who had young children to cut out a piece of the Hartebeest's foot between the toes, to thread it upon a sinew and make a charm and put it on the little child. For these are things upon which the Mantis sits, and the Mantis would smell the thing's scent on the child and would not press in its head.

Our parents used to say that the Mantis sits between the Eland's horns. When a man has shot an Eland with an arrow, he does not come home. He walks about as if he were ill; people carry him away as if he were ill, for he wants the Eland to act as he does. Therefore he does not come home, lest he come to a place where the children are screaming. He goes to a place to windward, so that he may not smell the food the people are cooking at home. For if the Eland were to smell the scent of the food, it would arise and go away; and it would smell the food if the man who shot it also smelt it.



HARTEBEEST.

Copied from cave under precipice on farm Badfontein, Orange River, O.F.S., by the late G. W. Stow.

The Mantis is accustomed to examine the Eland which is writhing in pain, and to follow the spoor of the man who shot it, for he wishes to see what man it is. He goes to the man's home, he looks through the quivers, he examines the arrow tips which seem to be bloody, he finds the arrow tip in a quiver, he says: "This man shot the Eland." Then he does not let the man sleep, but keeps pinching him, to make him move, for he thinks the man will try to catch him. At another time he sounds like a puffadder, because he wants the man to be frightened and jump up, so that the Eland may also get up. If he sees that the man is walking about, he goes to tell the Eland about it, that the man who shot him is not lying ill, but is jumping about.



The Mantis does not love us, if we kill an Eland. So he comes to pinch our ear, because he wants us to exclaim " Fff ! I-i-i-id ! " Then he goes to the Eland. He goes and strikes the Eland's horn, and the Eland arises, the Eland eats, because it feels that it has quite come to life by means of the Mantis's doings, although it had nearly died, it had become stiff, because it was dying ; for the Eland had been wounded with poison and could not eat.

Then the Mantis goes to the man who shot the Eland. People say he goes to the man to try the man's bowstring ; he tries whether the bowstring is taut and not slack. Then he leaves the bowstring, he stands pinching the inside of the man's ear. He is not visible there, for people do not see him, he is plaguing the people. The man who shot the Eland is the one whom he hurts, because he wants the man to cry with pain, so that he may go and make the Eland come to life, that the Eland may get up. For the Eland is quite stiff, because it feels it is going to die, because poison is that which kills an Eland, the poison with which the man has shot it, which comes wet off the shaft. Poison attacks a thing's arteries ; it takes hold of a thing's heart's arteries, it bites at a thing's heart, killing the thing.

People say that the Mantis first made the Eland ; the Hartebeest was the one whom he made after the death of his Eland. That is why he did not love the Eland and the Hartebeest a little, he loved them dearly, for he made his heart of the Eland and the Hartebeest.

The Gemsbok was the one whom he did not love so well, yet he was fond of the Gemsbok. For there are Hares which we see when we shoot Gemsbok, and those Hares do not stir, because they want us to kill them. We look at them because they are his Hares. He wants us to kill the Hares, in order that the Gemsbok may live.

And the Gemsbok recovers, if we kill the Hare, because it feels that the Mantis is the one whom we kill. He becomes a Hare, because he means us to kill him, in order that the Gemsbok may recover, and he remembers that he once did so. He made himself into a wounded Hartebeest, because he wanted the people to cut him up.

THE MANTIS AND THE WILL-O'-THE-WISP.

The Mantis caught sight of Will-o'-the-wisp walking about ; he asked where Will-o'-the-wisp came from. Will-o'-the-wisp told him that he was hunting about.

While Will-o'-the-wisp was answering him, the Mantis put down his quiver, he took out a knobkerry, he looked to see where Will-o'-the-wisp's eyes were. He looked him up and down, he walked all round him seeking his eyes. He asked Will-o'-the-wisp where his eyes might be.

Will-o'-the-wisp said that his eyes were not anywhere, and the Mantis asked him how he could walk about like a man who had eyes. Then the Mantis threatened him and he dodged. And the Mantis said : " See now, why did you spring aside when I threatened you? That looks as if you had eyes, you seem to have seen that I meant to beat you."

And the Mantis searched him again ; again he looked him over, seeking his eyes. And the Mantis told him, that he was really going to fight him. And he told the Mantis that he might fight him if he wanted to do so. Then the Mantis threatened him and Will-o'-the-wisp dodged him. And the Mantis told Will-o'-the-wisp that he must have hidden his eyes, for how else could he dodge like a man who had eyes?

Then the Mantis struck at him, and he sprang aside stooping, and the Mantis hit the ground, while Will-o'-the-wisp stood on one side. Then the Mantis asked him whether he were a sorcerer, for he did not understand why he did not see his eyes, and Will-o'-the-wisp told him that he had no eyes, yet when he struck him Will-o'-the-wisp dodged away from his stick. He acted like a man who had eyes.

Then Will-o'-the-wisp said : " Now I will fight you," and took up the knobkerry. The Mantis said : " That was a lie you told just now, when you said your eyes were not anywhere. Where are your eyes, with which you mean to fight me? "

When Will-o'-the-wisp was about to hit him, the Mantis struck at Will-o'-the-wisp ; then Will-o'-the-wisp struck him. The Mantis said : " How is it that you have hit my head, after telling me you had no eyes? "

Then the Mantis struck at him again, and he dodged away stooping, and the Mantis hit the ground. And Will-o'-the-wisp hit the Mantis's head and broke it, and hit it again. And the Mantis sprang aside and ran away, because he felt he could not bear it any longer. Then he called to the quiver and the shoes, that his things should follow him home.

The things came to him at home, and Kwammang-a asked him : " Whom have you been fighting, who has broken your head like this ? " And he answered : " Will-o'-the-wisp was the one whom I saw. It was he who did this to me. I was looking for his eyes, I did not know where they could be. So I tried to strike him and knock him down ; it was he who broke my head."

And Kwammang-a told him that Will-o'-the-wisp's eyes ought to be on his feet between the great toe and the next. And the Mantis said he wanted to go back and look for Will-o'-the-wisp again. And Kwammang-a said : " Why is it, that whenever you meet any man, you want to fight him ? First sleep a little ; afterwards you shall seek Will-o'-the-wisp and fight him, if you really want to fight." Then the Mantis asked : " What am I to do ? " And Kwammang-a said : " Do you not know what you should do to Will-o'-the-wisp, if you want to fight him ? " And he replied that he did not know how to fight Will-o'-the-wisp.

Kwammang-a then said : " When you see him, you must threaten him and see whether he dodges aside as he did before. Then you must look at his feet and you will see the eyes peeping out between the toes. Then you must kick dust into his eyes, and while he sits rubbing his eyes there, you must keep hitting his head."

And the Mantis went out in the morning and soon saw Will-o'-the-wisp and ran up to him. Then he threw dust into the other's eyes, and while Will-o'-the-wisp rubbed his eyes, the Mantis sprang up and beat his head and broke it. And Will-o'-the-wisp said : " Did not Kwammang-a tell you about me ? Is not that why you are breaking my head ? " And the Mantis answered : " You are lying, I always knew about you. I meant to find out if you were really cunning : that is why I allowed you to break my head. This time I get you. Therefore I shall break your head. You seem to have thought you were really strong enough to break my head, but I will conquer you. Then I will take your things to show to Kwammang-a ; for he would not believe me, if I merely told him that I had seen you."

Will-o'-the-wisp replied : " Go back, go and tell him how you have fought me. You know Kwammang-a told you about it, for you would not have beaten me like this, if you had not known." And the Mantis answered that he had always known. The other day he had not dreamt well. " That was how you broke my head. For you would not have beaten me, thus, if I had not dreamt badly." Will-o'-the-wisp said : " Why did you not fight me in the same manner then, that you are fighting now ? It looks as if you really did not know. For if you had known, you would have beaten me last time we saw each other."

The Mantis answered that he had really known last time. It had happened that he had dreamt a bad dream, therefore he had fought badly. That was not his usual way of fighting. Will-o'-the-wisp said: "Who was the person who told you that I have eyes?" "Nobody told me, for I always knew that you had eyes." And Will-o'-the-wisp answered: "Kwammang-a told you how to fight me. For I know that you are a stupid thing who would not have known how to fight me."

The Mantis said: "Am I a child that Kwammang-a should teach me? I am not a child, that he should teach me, as if I were not clever. I am a grown-up person who is also cunning, therefore I am clever." Will-o'-the-wisp said: "Somebody told you that my eyes are on my feet between the toes. You acted as if someone had told you. I saw that by your walk, when you came out of the house. You did not walk in the same manner as you did the other time when we met. It looked as if you were rejoicing because you thought you were going to beat me. You did not go slowly, because you knew what you had to do to beat me."

A VISIT TO THE LION'S HOUSE.

Kwammang-a said: "O Ichneumon, let us go to the Lion's house, that they may roast Quagga's meat for us!" The Ichneumon said: "We will do so." He agreed with him. The Mantis said: "Let us do so." For the Mantis also agreed.

The Ichneumon said: "O Mantis, sit down, for we are going to the Lion's house. Do stay here, for you will be afraid of the Lions." The Mantis said: "But I want to walk with you, that we may go and speak to them, that I may talk to my old friend." The Ichneumon consented, he said: "Yes, Grandfather, we will do so." So they went.

They came across the Lions' spoor. The Ichneumon said: "This is my brothers' spoor. One brother's spoor is here, the other brother's spoor is there. My grandfather's spoor is here, my other grandfather's spoor is there. They are carrying Quagga's meat." Kwammang-a said: "Let us go on to the water." They did so. They went on following the Lions' spoor. The Ichneumon said: "Quagga's blood is here; they must be going laden. We shall eat Quagga's meat."

They reached the water. A Lion rose up. The Ichneumon said : " My grandmother is getting up." Kwammang-a said : " The daughter is getting up there, another old woman is getting up here, her head is white." A little Lion said : " O White-head, Kwammang-a is coming along there, and the Ichneumon comes with him."

The Mantis said : " O Ichneumon, put me into your bag ! " The Ichneumon stopped and said : " I wanted you to stay at home, because you would be afraid of the Lions." The Mantis said to him : " Quickly put me in, O Ichneumon, quickly put me in, so that the Lions do not see me ! You must put in my legs, you must not tie up the mouth of the bag, for my head will stand above the bag's mouth. You must keep putting in meat for me to eat, while I am in the bag. I shall also look out with my eye."

The Mantis spoke again and said : " I know you want me to sit still." The Ichneumon said : " I certainly want you to do so." The Mantis said : " O Ichneumon, you must put the kaross over me." The Ichneumon did so. The Mantis said : " You must put in an ostrich eggshell full of water for me to drink." The Ichneumon did so. The Mantis said : " You must place the eggshell by my head, so that I can drink." The eggshell was put close to the Mantis's head ; the Mantis drank.

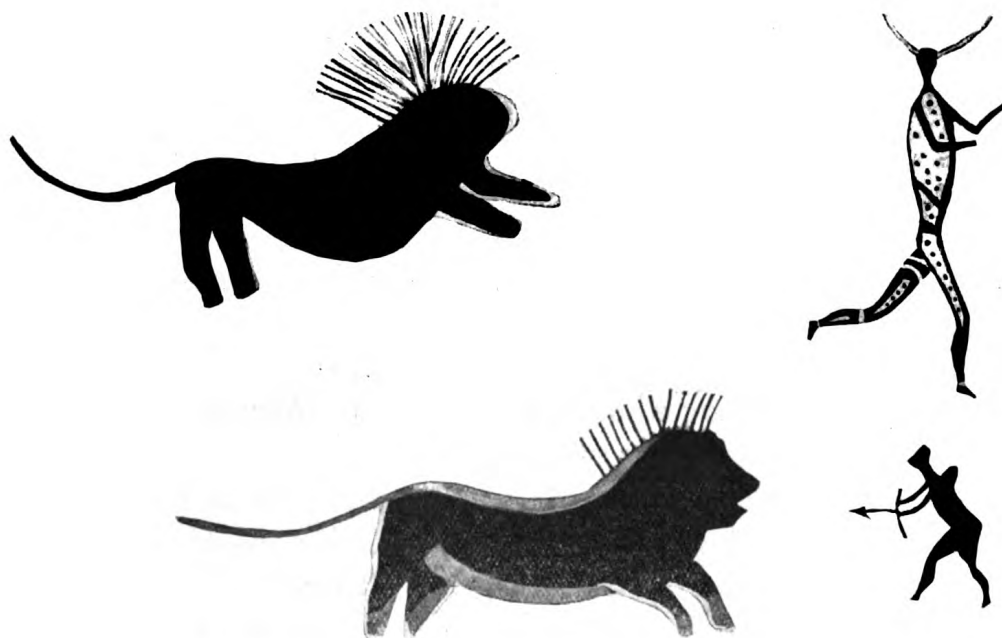
Just then the little Lion came in among Kwammang-a's people. The little Lion caught sight of him. The little Lion sprang back crying ; he went crying to his mother, because the Mantis was whispering in the bag. He came back and stood in front of Kwammang-a. He saw the Ichneumon's bag, he saw the Mantis's eye as the Mantis looked out from inside the bag. The Mantis kept peeping out. He cried out again, springing back ; he went crying to his mother. His mother soothed him, he was still. He said : " O mammy, take out for me the little Hare, which is in the Ichneumon's bag ! "

He came again to look at the Mantis. As he stood by Kwammang-a's leg, he saw the Mantis. The Mantis shut one eye and winked at him, he whispered : " I should like to poke out your eye." The little Lion ran away crying ; he went to his mother. His mother walked up, stamping as she came, because she was angry. She stood upon the Mantis to crush him. She said : " Boo, what is this that is making the child cry, bringing me, the Lioness ? "

Then the Mantis jumped out of the bag and got feathers ; he flew up into the sky. The Ichneumon threw him up into the sky and he went along calling to the Hartebeest-calfskin bag. He said, as he went up into the sky : " O shoes, you

must come! O Hartebeest's children (to the bag), you must come. O quiver, you must come. O kaross, you must come! The cap must come!"

Then he went into the water. He said: "Ha, see! Our name is the Mantis. What man is equal to us?" He was shouting when he got out of the water. He stood on the bank above it and said: "O Hartebeest's children, wait for me! O shoes, wait for me! O stick, wait for me! O bow, wait for me! Bowstring, wait for me! Kaross, wait for me! Cap, wait for me! Net, wait for me, for I am wet, I am still wet, I must first dry."



LION HUNT. ONE BUSHMAN IS IMITATING AN OX TO ATTRACT THE LIONS.

Copied from rocks in Grahamstown Spruit, Zoetfontein, near Caledon, O.F.S., by the late G. W. Stow.

The Hartebeest-skin bag said: "That man is he who left us, now he speaks thus." The shoes said: "Let us go away and leave him, he can talk to us at another place, for he is mocking us, he is deceiving us." The kaross said: "We will do so, we will really do so."

The Mantis said: "O kaross, sit down here! O quiver, lie there! O stick, lie here! O bow, lie there! O shoes, lie here! O cap, sit there!" He dried himself, he walked forward, for the water had washed off his feathers. He picked up the kaross, he put it on. He took up the quiver, he carried it. He took

up the bow, he put it under his arm. He sat down and put on his shoes. He got up and took the stick and held it. He walked on, till he reached home.

He sat down and said : " O Dasse, we went to the Lion's house ; the Lion slew Kwammang-a." He cheated the Dasse, he deceived her, because he is a liar. He also said : " The Lion has swallowed the Ichneumon." So he cheated the Dasse ; the Dasse was his wife, he lied to his wife. His wife assented : " Yes, my husband." They both deceived the Porcupine. She believed them.

The Porcupine got up and went out. She saw Kwammang-a's party coming laden with Quagga's meat. " Is that not Kwammang-a's party that I see coming there laden ? " She spoke standing. The Dasse got up and went out. " Is that not Kwammang-a coming there laden ? " The Mantis went on telling lies. The Dasse contradicted her husband. She said : " You told a lie to me, so that I told a lie to the Porcupine." The Mantis said : " I thought Kwammang-a would come carrying Quagga's meat." The Porcupine said : " You sat there telling lies."

The Ichneumon walked up to the hut. He sat down, for he wished to unload the Quagga's meat, because he wanted to talk. Kwammang-a walked up, he unloaded the Quagga's meat, he sat down. He was silent, because he was comfortable. He was angry with his grandfather, the Mantis. The Ichneumon talked, while Kwammang-a kept silence.

The Ichneumon said : " The Mantis truly asked me to hide him. Then the little Lion thought he was a little Hare, his mother should take out the little Hare for him." Thus the young Ichneumon sat talking. The Porcupine said : " I was sure that grandfather was deceiving me." She was angry, therefore she spoke like this to the young Ichneumon. The Mantis was angry, the Mantis lay down.

THE MANTIS AND THE CAT.

The Mantis rose up on the morrow. He walked out, because he was angry. He went wrathfully along. He met the Cat going along singing. The Cat sang that the Lynx mocked at him, because he could not run as fast as the Lynx did. Thus the Cat sang as he went. The Mantis ran to meet the Cat, as he came along. The Mantis asked him : "What are you singing about?" The Cat answered : "I am not singing about anything."

The Mantis said : "Your little head is trembling, you were singing about something." The Cat said : "Your eyes have warts on them. I will hit your head, I will break it." The Mantis said : "O Cat, hit my head, I will hit your head!"

The Cat struck at the Mantis's head ; the Mantis drew back. The Mantis struck at the Cat's head ; the Cat drew back and hid his head in the ground. The Mantis hit the Cat's tail. The Cat got up and struck at the Mantis's head. The Mantis drew back and struck at the Cat's head. The Cat drew back and hid his head in the ground. The Mantis hit the Cat's tail, because it was above the ground, and the Cat's head was in the ground. The Cat hit the Mantis's head and broke it.

The Mantis quickly got feathers, he flew away. He called to the Hartebeest-skin bag : "O Hartebeest's children, leave here, we must fly." The Hartebeest-skin bag said : "Let us follow!" The shoes said : "We will really follow, for the Mantis has said so." The quiver said : "We will do so!" The cap said : "O kaross, let us follow!" The bow said : "O stick, we ought to follow, for the Mantis says so." They ran off.

The Mantis flew along the sky ; he flew into the water, he splashed in the water, he jumped out, he rejoiced : "The Mantis has done this." His things ran past him at the water. The Mantis quickly called to them, he said : "Lie down there quickly, for yonder is our home and the Ichneumon would laugh at you ; you must lie down there quickly and I will carry you."

The quiver said : "The Mantis left us, we had to come home." The shoes said : "We really must lie down to wait for the Mantis." The shoes did so, they waited for the Mantis. The Mantis boasted : "What man is our equal? Our name is the Mantis!" He walked forward. He walked slowly up to the hut, for he was limping ; he sat down.

The Ichneumon said : " Who has hit the Mantis's head with a stick ? " The Mantis said : " It was the Cat who hit my head with a stick ! " The Ichneumon said : " O Mantis, we always feint at the Cat's head, the Cat hides his head in the ground, we look to see where his head is, we strike, breaking it." The Mantis said : " O Ichneumon, you must go on telling me about it, you must not go to sleep. For day will soon break for me, and I want to go early and look about for another Cat, that I may quickly break its head."

The day soon broke ; the Ichneumon said : " O Mantis, do let me sleep ! You must find the spoor." The Mantis ran out of the house, he ran to seek a Cat. Again he saw the Cat come singing, and ran to meet him. The Cat stood still. He feinted at the Cat's head. The Cat quickly put his head into the ground, thinking that the Mantis would strike his tail again. The Mantis saw his head just above the ground ; he struck at it and hit it. The Mantis asked whether he had meant to offer him his head.

The Cat rose up, the Cat said : " The Ichneumon told you about it, that is how you found my head." The Mantis said : " You are lying, I had forgotten." The Cat said : " You had not forgotten, the Ichneumon told you." The Mantis said : " That is not true ; you stand there telling lies. It slipped my memory, I had not really forgotten, but I did not think of it. I really am cunning."

The Mantis feinted at his head once more. He again put his head into the ground. The Mantis saw his head standing there and struck, hitting it. The Mantis sprang away, he boasted : " See, our name is the Mantis ! What man is equal to us ? " The Cat rose up and said : " The Ichneumon told you." The Mantis said : " A lie has misled you. I am the cunning one. The Ichneumon did not tell me. I had merely forgotten about you." He went forward, he picked up the quiver, he slung it on. He picked up the kaross, he wrapped it round him. He picked up the bag, he slung it over his shoulder. He picked up the bow, he put it under his arm. He picked up the shoes, he put them on. He picked up the stick, he carried it. He returned home ; he laid down the quiver, he laid down the bow, he laid down the stick.

The Ichneumon asked him : " Did you see the Cat ? " The Mantis said : " I did see him." The Ichneumon asked : " What happened to you ? " The Mantis said : " Nothing happened to me," for he was boasting. He said : " I feinted at the old man, he hid his head in the ground, I saw it." The Ichneumon said : " Did you get him ? " The Mantis said : " I truly struck it, I hit it. The

old man rose up and said you had told me, that was how I knew about him. I told the old man that I had merely forgotten. The old man said that you had certainly taught me. I told him, he was standing telling lies."

The Ichneumon said: "O Mantis, you are foolish, you are deceitful. I taught you; I, a child, taught you, a grown-up man. You are foolish, you are cunning, you are deceitful." Thus they talked there. The womenfolk laughed at them. The Ichneumon said: "You agree with me; is not the Mantis foolish and deceitful?"

THE MANTIS AND THE PROTELES.

Kwammang-a and his family were going to see other people, to visit Kwammang-a's people. He was going to visit the Proteles, because she was his Aunt. The Mantis said he would go with them. Kwammang-a said: "Child, you must tell Grandfather, that we are going to see Aunt Proteles." The young Ichneumon said: "O my Grandfather, the Mantis! Father says we are going to see Aunt Proteles, and her home is not near, therefore you should sit still." Then the Mantis said, he must be with Kwammang-a, he had to accompany Kwammang-a wherever he went. And the young Ichneumon said: "You must sit still." Then Kwammang-a said: "You will have to let Grandfather go with us, for he will not listen."

So the Mantis went with Kwammang-a. They went along, they reached the home of the Proteles. Then Kwammang-a begged his Aunt, the Proteles, to give him a little Proteles. She was inside the hole, as she usually is. So when the Mantis came up to them and saw the Proteles spoor, he called out: "Stop, stop, Grandson! Kwammang-a must think that a Proteles is here." Then Kwammang-a looked at the young Ichneumon, for he wanted him to tell the Mantis to be silent. The young Ichneumon said: "O my Grandfather, the Mantis! You always go on like this, when you come to anyone's home."

Then Kwammang-a laid down his things, he sat down. The Mantis said: "Where are the people whose footmarks are here?" Kwammang-a said: "O my Aunt! Come out and give me one, that I may put it to roast for myself." Then the Mother Proteles came out, she sat in front of the hole, looking at the Mantis, because she did not usually see him. Therefore she stared at him.

Then Kwammang-a said : " I have begged you to give me one, that I may rub off the dust, for you see I am white with dust." And the Mother Proteles said : " O man, my children are not grown up yet, they are still little." And Kwammang-a said : " Do you think I do not feel covered all over with dust, and the dust burns." Then the Mother Proteles went in, and did not come out at once, for she was thinking inside the hole, that she did not want to give a child. Then she caught hold of a little Proteles and pulled it out, because it was a lean one. She gave it to Kwammang-a.

Kwammang-a took hold of the little Proteles, he cut it open and laid it down. He gathered firewood, and brought it. He dug out a hole for the fire, he put wood into the hole, he put stones to heat on the wood, he lighted the fire with his tinder-box ; he let it blaze up and singed the little Proteles. Then he took it out and scraped it and skinned it and put it down. He went to the fire, he scratched the coals aside, he put the little Proteles down to roast, he covered it up and made a fire above it. Then he arose and sat down, for he sat waiting for the little Proteles to roast. Then he got up and went to it, and rolled it out, and shook off the ashes and put it to cool. Then he took it up, and cut it up and gave the heart to the Mantis ; and they ate. They put away pieces of meat, for they felt that they must keep some for the women who were hungry. They returned home.

The Mantis was greedy ; therefore he turned back to the Proteles. He went up to her hole, he laid down his things, he gathered wood ; he scratched open the ashes, he put bushes on the fire. He put stones to heat on the bushes, he lighted the fire with his tinderbox, he made it blaze. When the fire had burnt up, he said : " O my Aunt, come out, give me a little thing to cut up."

The Proteles was inside and would not come out. The Mantis sat waiting for her ; he was alone, for Kwammang-a had gone home. He spoke again : " O my Aunt, come out, give me a little thing to cut up, that I may rub off the dust from myself." Then the Proteles stuck out her head while her body was inside ; she sat looking at the Mantis. Then the Mantis sat looking, sat and sat and said : " Why are you staring at me, because I wanted you to give me a little thing with which to wipe off the dust ?"

The Proteles did not speak to him ; she went in and took a little girl Proteles and pulled her out. And the Proteles held her fast while she gave her to the Mantis. For she thought, that when the Mantis seized the little Proteles, she would try to catch the Mantis, while she kept hold of the little Proteles' other arm. Then the Proteles caught hold of the Mantis with one arm, she pulled the Mantis on to the

fire, while she kept fast hold of the little Proteles. She knocked the Mantis down on the fire which he had shewn her.

Then the Mantis said : " O blisters ! Hartebeest's children, you must go," for he wished to fly out of the fire. Then he flew away, flew to water. He descended when he saw the water was near. He alighted, he popped into the water, he said : " O blisters, O dear ! That fire into which the Proteles mother put me was hot." And he came out of the water, he picked up the kaross, he threw it over his shoulders ; he picked up the quiver, he slung it on. He went homewards, he came along moaning, he said : " Hng, hng, hng, hng," because of the burns. Moaning he found the hut.

Then Kwammang-a spoke : " Child, tell Grandfather that I wanted him to come quietly. For he seems to think, we are used to go back again to the Proteles ; but when the Proteles has already given us a little one, we do not turn back. For the Proteles generally acts like this." Then the young Ichneumon said : " O my Grandfather the Mantis, Father wants me to say, that he told you to come quietly, for the Proteles generally acts like this to us."

FOULMOUTH, THE BLUE CRANE AND THE GIRLS.

Foulmouth is a person ; he was a man of the early race.

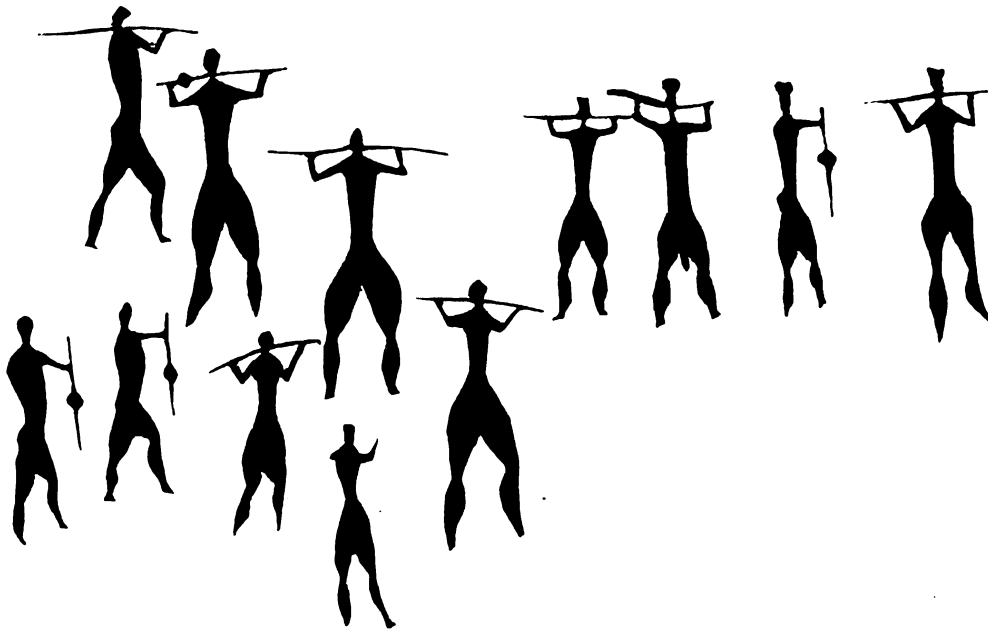
The Blue Crane was also a person of the early race. She was the Mantis's elder sister.

The girls were girls of the early race ; the Blue Crane was with them. One old woman used always to go out with the girls, while the other old women stayed at home.

Foulmouth lay upon an umbrella-top tree. The girls went to sit in the shade of the tree, for they wanted to sift ants' eggs. They sat under the tree upon which Foulmouth was lying. They sifted ants' eggs until the Blue Crane came. She was digging about for ants' eggs ; they had all been digging for ants' eggs round about. Then the Blue Crane joined them, she sat down.

Then Foulmouth hiccoughed, and the Blue Crane exclaimed : " Humph, humph ! Abominable ! What decayed thing can be smelling here ? " The girls were silent, because they saw Foulmouth up the tree.

Foulmouth hiccupped. The Blue Crane said: "Abominable! What can it be that smells so, that is not nice?" The girls went on sifting ants' eggs. Some of them went away, the others were still sifting. They put away the ants' eggs in bags. Some of them left the tree. The Blue Crane said: "Why do you not wait for me?" Then another girl who had been sitting there, went away; and a big girl who was still with the Blue Crane got up and went later while the Blue Crane was still packing up her ants' eggs. Foulmouth still lay there, because the Blue Crane was still there.



WOMEN GOING OUT WITH DIGGING STICKS TO GATHER FOOD.

Copied from rocks on the farm Bitterfontein, near Mapayasberg, O.F.S., by the late G. W. Stow.

Then the Blue Crane went away, and Foulmouth climbed down the tree while she was walking along. Then Foulmouth ran on past the Blue Crane. She exclaimed: "O Foulmouth, I am coming! I am coming! I am coming! I am coming! Ehhh!" She fluttered along past Foulmouth. She covered the girl with her own body, and Foulmouth stabbed her. She lay as if dying upon her back. Foulmouth pulled out the spear and went on, while she lay there.

She arose behind Foulmouth's back, she passed by him, she exclaimed: "O Foulmouth, I am coming! I am coming! I am coming! I am coming! Ehhh!" and she covered the girl. Foulmouth stabbed her back. She lay as if dying. He pulled out the spear, he went on while she lay looking at him.

She arose behind Foulmouth's back, she exclaimed: "O Foulmouth! I am coming! I am coming! I am coming! I am coming! Ehhh!" and she spread her wings before the girl, while the girl ran on. The girl was not fleet, because she was big. Then Foulmouth grew angry and cut her. He cut off her shoulder and hurled it away; he cut off the other shoulder and hurled it away. He went on.

Her shoulders joined on again, she exclaimed: "O Foulmouth! I am coming! I am coming! I am coming! I am coming! Ehhh!" while she spread her wings before the girl. Foulmouth stabbed her back; he cut off her shoulder, he hurled it away, he cut off her head, he threw it away. He went on.

Her head joined on to her neck, she rose up, she exclaimed: "O Foulmouth! I am coming! I am coming! I am coming! I am coming! Ehhh!" while she covered the girl. Foulmouth stabbed her, he quickly drew out the spear, because the huts were near; he turned back.

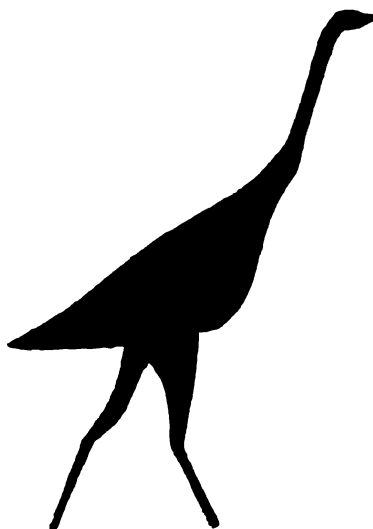
The Blue Crane rose up, she walked after him, she exclaimed: "O Foulmouth, stab my heart!" Foulmouth walked on, for he felt angry. The Blue Crane said: "O Foulmouth, stab me! You seem to think I am not here. Then give me the spear and I will stab you." Foulmouth snatched the spear away, when the Blue Crane caught at it in order to stab him. He snatched the spear away, and she turned back and went home, while he went away. He went to the umbrella-top tree, from which he had come.

Meanwhile the people at home saw them coming, saw those who came in front. They called out to the children, for they had been crying about the children whom Foulmouth had meant to kill. The people at home said: "See there! Did not Grandmother Blue Crane go with the children? Then she must be with the children."

THE BLUE CRANE'S STORY.

The Blue Crane's friend was the Frog. The Frog was a person ; her husband was a person ; the Blue Crane was a person. They were people of the early race.

The Frog's husband sat and sulked, because the Frog would not speak to him. And as he sat there, the Beetle came flying ; the Beetle flew past his nose, and he jumped up, he ran away. Then the Blue Crane also jumped up, she ran after the Frog's husband to catch him. She went along snatching at him and he went into a stone, a flat stone.



BLUE CRANE.

Copied from rocks in Pesulu's Hoek, Genadeberg, O.F.S., by the late G. W. Stow.

The Blue Crane was searching for him, she went on and on, she found his spoor, she followed it. She said : " This is the place where I trod, I was trying to catch my friend's husband here. I snatched, missing him, for he went in just here." Then she went back and found her own footprints. She said : " This is the place along which I ran ; I was trying to grab my friend's husband here." And she grew lean, while she was searching there. Grief made her grow lean ; she became bones.

And the Lions heard her as she was searching there, two Lions : " Belt " and " Mat."* The Lions followed the sound to her, they saw her, they stole

*These lions are now stars, the pointers to the Southern Cross.

up to her. The Lions killed her and ate her. And "Mat" said: "O 'Belt,' I do not want this person's bone to spring out of your mouth." They were eating the Blue Crane. The Blue Crane's merrythought sprang out of "Belt's" mouth and went and lay nearby. They tried to find it, but they could not see it, so they went away.

Then the Mantis sought the Blue Crane. He saw the Lions' spoor. He searched, and found the place where they had killed the Blue Crane. He went along searching, till he caught sight of the merrythought lying there, for it was big. He picked it up and went and put it into the water. The Mantis went home, and stayed at the huts.

Then the Mantis came forth and went to look. The Blue Crane jumped up and splashed into the water. So the Mantis turned back and went to the huts; he stayed there.

Once more he went out to look. As he came up, he saw the Blue Crane sitting in the sun. She had grown. He turned back without startling her. While the Blue Crane sat basking, he went to make things, clothes which he meant to give to the Blue Crane, when she grew up.

And he went out again, and again saw the Blue Crane sitting in the sun. And he turned back and left her in peace, for he wished her to sit quietly. He did not startle her, he returned home.

Then he took the clothes, because he thought that the Blue Crane had grown up; she seemed to be a girl. He went out, he saw the Blue Crane sitting basking. He put down the things and stole up to her. He caught hold of her; when she tried to get into the water, he held her fast and rubbed her face with his perspiration; he made her smell his scent. He told the Blue Crane that he was her brother. It was he, the "Tinderbox," who was holding her; he was her elder brother; she should leave off struggling and sit down.

Then the Blue Crane sat down. He covered her with a cap which he had made for her, and with a kaross and a skin petticoat. The Blue Crane put on the kaross and tied on the petticoat. Then he took the Blue Crane with him; they returned home.



THE MANTIS AND THE MAGIC BIRD.

The Mantis went out at daybreak. As he went he saw the Magic Bird sitting on her eggs. He shot at her; the arrow returned; the Mantis dodged it and said: "Is this an Ostrich? She does not run away."

The Magic Bird said to the Mantis: "You may take the little egg standing outside there and drink it." The Mantis said to her: "Is this an Ostrich?" He came to hoist her off the nest with a stick. He put the stick underneath her, as she lay, he lifted her off, he pushed her down. She lay kicking, because the Mantis had pushed her down.

The Mantis untied his net and laid it down; he put in the Magic Bird's eggs, he tied the net to the stick. He took another egg and set it down; he took a stone and chipped it open. He took out a brush (used as a soup-spoon), put it into the opening of the shell and beat up the yolk. He put the brush to his mouth. He pulled out his tongue with it and said: "Is this an Ostrich? It is pulling out my tongue. My tongue is sticking to the brush."

He beat up the yolk again; the brush kept sticking to his hand. He said: "I do not even seem able to beat up nicely." Once more he put the brush to his mouth at this side; then the brush stuck quite fast and stood there, because his tongue stuck fast to the brush; it pulled at his tongue. He took the yolk, he was silent, for the brush was in his mouth. He took an egg, he drank it; the egg also stuck fast. He lifted up the net, though the egg was sticking to his mouth. He carried the eggs in the net. He returned home with an egg sticking to his mouth and the net sticking fast behind his back.

The Ichneumon said to him: "O Mantis, you must be carrying the Magic Bird's eggs! We always go and take the Magic Bird's little outside eggs; we sup it, we go and find a real bird. The Magic Bird talks, an Ostrich does not talk, for the Ostrich is afraid of us. The Magic Bird talks, because she is a different kind of Ostrich, the kind of Ostrich which talks."

The Dasse said: "O Mantis, you must now lie shivering outside there." The Mantis lay outside with his load; he had an egg in his mouth, he had the quiver slung on; he lay across the stick, because the quiver strings had stuck fast to his shoulders. He was silent, because the egg stood shutting his mouth, the brush was in his mouth.

He dreamed as he lay; he dreamt with his thinking strings (which were in his throat), that day should quickly dawn for him, for his chest ached, his shoulders

ached, his body was cold ; his back, too, ached, his thighs were cold, his legs were cold. Then day broke, after his wife had covered him up with the bed-skin. He was cold, because he had not curled up, for he was still stretched out.

Then he went out early while the Ichneumon was still lying down, the Dasse was still lying down. He walked along quickly. Then the net shook, the eggs shook, the egg at his mouth shook, the brush shook in his mouth. The egg felt as if it were falling ; the brush felt as if it were falling down.

He soon arrived where the Magic Bird lay. He poured out the eggs ; the egg fell down from his mouth, the brush fell from his mouth. He picked up the brush and put it into his bag. He walked quickly up to the little outside egg and took it. He picked up a stone and struck the top of the egg, he cracked it, he made a hole in it. He put in the brush, he beat it up, he'supped it. He pulled the brush out of his mouth and shook it. Once more he supped it, once more he pulled out the brush and shook it, for he felt that his tongue was sticking to it. Then he grew nervous. He hoped that the brush would not stick fast, so he supped, whisking up the yolk. He put the brush away in the bag, he took the quiver and slung it on, he took the bag and slung it on.

He walked away, he went up to a real Ostrich. The real Ostrich was lying down ; it ran away. He said to himself : " A real Ostrich always acts like this, it runs away. It lies among the little Driedoorn bushes. Its eggs are like this ; they are white, they are beautiful." He took an egg and put it down. He took a stone and chipped the egg ; he opened it. He took out his brush, put it into the yolk and beat it up in haste. He was beating it up with his finger-tips, lest his hands should again stick fast to the brush-handle. Then he gently put the tip of the brush to his mouth ; he pulled it away again and felt his tongue. He did not want his tongue to stick fast again. He felt his hands again. He whisked up the egg again and finished off the yolk.

He picked up his stick and rolled out an egg. He rolled it over, feeling it and pushed it into the net. He rolled out another egg with the stick. He laid the stick down. His thoughts told him that he was used to take eggs with his hands. He pushed out another egg touching it with his hand. He felt that his hands were not sticking fast.

He said to himself : " Ah, I must have been mistaken (in thinking) that I could not take hold of the eggs. I can go home quickly, before the sun sets and the place grows cold, and I am chilled."

Then he picked up the eggs, he loaded up quickly, he packed up the eggs in haste. He picked up the stick quickly, for he wanted to spring quickly. He tied up the net strings in haste, he quickly lifted it up. He picked up the quiver and slung it on. He trotted quickly away, stopped, walked on, trotted again and halted. He lay down, he walked on gently because the home was near.

THE MANTIS TAKES AWAY THE TICKS' SHEEP.

The Mantis went to the Ticks' house. They saw him; they said to each other: "What man comes yonder?" Another said: "The Mantis is coming yonder. We will creep into the sheep's wool, that he may come to the house. This little child must stay; he shall look after the pots on the fire; then the old man will come up to the house, as he sits alone. Then you must hold knobkerries. We will listen to him, when he comes up to the child. He will question the child, because he will see that we are not there."

They went into the sheep's wool. The Mantis walked up to the child. "Am I like a fighting man, that the people have gone away in fear, although I am quiet? Only a black child is here; he is tasting this pot, while the others have gone, leaving him sitting alone in the house. Hence the houses have no people."

The people listened in the sheep's wool. The Mantis said: "Let me now lay my quiver down, and take out this fat and eat it, for the people have run away in fear. As for this child I will first eat till I am satisfied, then I will knock him down; for he has no sense."

A Tick fell down. The Mantis saw him fall and asked him: "Where have you come from?" The young man Tick was silent. He lifted the pot away and put it nicely on the fire. His sister fell down; his elder brother fell down and snatched the pot further away. Other Ticks fell down at other fires. The other Ticks in the sheep's wool whispered together: "You must fall down one by one." A big young man Tick slipped down beside the Mantis; he sat holding the Mantis by the kaross. His other brother slipped down on the other side of the Mantis; he also trod, holding the Mantis down by the other side of the kaross. Another Tick sounded "vvvv" as he dropped down, he rustled. Their father was still above, an old Tick. He said to another: "You must wait, you shall hold the stick ready to strike, for many people are down below, sitting about on the

ground. They will beat him, when we knock him down, as he sits among the people."

The Mantis drew back ; he said to himself : " Let me move a little further away." He pulled at the kaross which was fast to the ground. The old Tick fell upon him and knocked him down. Another Tick fell upon the Mantis, he beat the Mantis's shoulders ; he struck with the knobkerry. One Tick sprang out here, on one side ; he beat the Mantis's side. Another Tick sprang down upon the Mantis ; he beat the Mantis's other side, till the Mantis screamed. The Mantis slipped out of the kaross. The Ticks rushed together and struck at him. He called out, as the Ticks beat him away.

Going he called to the Hartebeest-skin bag ; the kaross also came. The quiver arose of itself and came. The stick came, the bag came. He went away first, his things followed him. He went flying into the water ; he swam across, he walked up the water's bank. He said to the Hartebeest's children : " Wait for me over there, so that I can come to you slowly to carry you ; for people have beaten me sore, I must go home slowly." He carried the Hartebeest's children ; he carried all the things ; he went home slowly.

The Ichneumon saw him ; the Ichneumon said : " The Mantis comes comes yonder, comes slowly ; the Ticks seem to have beaten him, as they are wont to do, they are angry people. He remembered that he has wings ; hence we see him returning ; he will not sleep well to-night."

The Mantis sat down, the Mantis said : " The people to whom I went must have been hidden, for I did not see them. They kept coming out from above, they kept sliding down. They beat me, while the sheep were in the kraal."

The Ichneumon said to the Mantis : " You went to the house to which people do not go, at which they merely look in passing, when the sheep are in the kraal, and go on to their own homes. For those people are black ; they are wont to beat a man to death because of those sheep. They go into the sheep's wool and we do not see them. They keep a lookout, they see a man first, while he is still far off, they hide their bodies in the sheep's karosses hanging up. Then they keep falling down, they beat a man from all sides."

The Mantis agreed with him : " They did just so. One man knocked me down, other people dropped down, they struck me. Then I did not pick up my stick and strike back, but I rose up leaving the stick, for my things were still lying on a bush. The quiver came after me to this water lying here, to which I came to wash off the blood, while my things followed me."

The Ichneumon said : " You are sitting shivering because you went into cold water, when you had wounds. You might have died without our knowing. You had to go into the water because of your tricks, which you went to play upon those people whom you did not know. Nobody goes to them, because they drink blood, they are black people, they are bloody-handed. Their houses are always black, because they are angry folk."

The Mantis said to him : " O Ichneumon, you ought not to teach me, for I am old. I feel as if I want to sit getting stories, those are what I went to hear. You always scold me, but I think I really am the one to be angry. I will no longer sit talking, I will lie down, for my head aches. You must not say you do not sleep well, for I really ache, I shall writhe in pain." The Mantis lay down to sleep, he covered his head up. The Ichneumon said : " You always act like this."

The Mantis lies there ; he moans ; he dreams that all the Ticks' houses arise and come. The sheep rise up, the sheep come and stand in front of his house, while the houses are at the sides of his houses, while the Ichneumon still sleeps there. The Ichneumon shall see when he wakes, for the karosses are here, all the things are here, the knobkerries with which those people beat him are here. Those people shall soon feel the cold, though they are asleep. They shall sleep very heavily; they shall feel as if they were wrapped up, although they are not, as they lie in the cold. They shall feel as if they lay inside houses, they shall wake up and miss them. And they will not see the spoor of the sheep, for the spoor will have gone straight up, the kraal will have mounted upwards with the sheep in it.

Then they will first miss the fire, early, for the fire will have gone with the houses, the pots will have entirely disappeared. Then those people will not cook, for their knives will have gone ; I shall be cutting up sheep with them, while they are walking about in their bare flesh, and do not possess the things that they did possess. For they will have to drink blood, because they no longer have a fire as they used to have. Real people will henceforth cook, while they walk entirely in the dark ; they will have to stand biting things' bodies, they will have to drink things' blood and no longer eat cooked meat.

The Ichneumon awoke ; the Mantis said : " O Ichneumon, are you not awake yet to look out at the thing that is bleating like a sheep outside ? It seems to have come to us early while we were asleep here." He lay there, he questioned the Ichneumon while he still had his head covered. The Ichneumon got up and came out, he saw the sheep, he said : " O people, get up ! Get up, and look at the sheep which are standing in this kraal which my Grandfather the Mantis has brought.

They are here and the houses have come with them. Look at these pots which he has brought. Look at the Ticks' karosses, in which we shall lie wrapped up. Now I can keep warm from this cold, in which I have lain uncomfortably. The knobkerries are here with which they beat my Grandfather, and I shall possess them, so that I can beat the people. When my Grandfather the Mantis takes the old fellow's knobkerries, I will take my fellow-children's knobkerries, for they helped their parents to strike my Grandfather the Mantis, when he was alone."

The Dasse got up; she said to the Mantis: "O Mantis, why did you take away the people's Sheep?" The Mantis answered her as he lay: "It seemed right to me, because those people attacked me; they wanted to kill me in their anger. Then I felt that I wished yonder angry folk should no longer warm themselves at a fire, because they fought me at their fire. They shall now drink raw blood because they lack a fire, they cannot make a fire; they cannot cook, they also cannot roast meat to feed themselves. For they walk about in their flesh. In these pots here the Flat Bushmen shall some day cook, because they shall have a fire. We who are here shall then also be as the Ticks are. We shall eat different things, because we too shall lack fire. You, the Ichneumon, shall then go to dwell in the hills with your mother. She shall truly become a Porcupine, she shall live in a hole, while Grandmother Dasse shall live in a mountain den, for her name is really 'Dasse.' I shall have wings, I shall fly when I am green, I shall be a little green thing. You, the Ichneumon, shall eat honey, because you will be living on the hill. Then you shall marry a She-Ichneumon."

The Porcupine called to Kwammang-a: "O Kwa! look at the sheep standing here which the Mantis has brought. They are some which we need not eat up, for the people did not see them go, that they might know where they went. For the sheep mounted straight up as they stood in the kraal. The things mounted up with the sheep. The sheep came out of the sky, they stood; the things also came out of the sky and sat down, while the people slept there."

The Ichneumon said: "O Mantis! Now leave these people's things alone, that they may still have houses." The Mantis replied: "Do you not see why I thought it right? These people did bad deeds to me, because they wished me to tremble with the pain of my skin. I wish that those people may themselves see what I can do and recognise it. For they would not give me food that I might return, when I had eaten. Then I should not have done so to them, had I felt I was returning comfortably. Now they must verily suck blood, for they altogether lack a fire. They must walk about in their flesh which is black, because they cannot

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find karosses. They shall altogether walk about at night with their naked bodies. They must sit in the cold, because they have no houses. They shall stand biting the Hare's ears, to drink its blood. The old Tick shall always stand biting men's skins, he shall suck out blood, for he altogether lacks a knife. Their mouths are what they shall suck blood with, when they have bitten through the skin. They shall fill themselves with blood, they shall verily be blood-bellies. Therefore they will go to stand biting the sheep. Men will search the sheep's wool dividing it, and throw them down on the ground and crush them, because they are sheep's Ticks."

THE MANTIS AND THE ALL-DEVOURER.

(Continuation of preceding tale.)

The Mantis said : " Now I want you, the Ichneumon, to catch some fat sheep, for father to cut up for us and hang up to dry near the house. For I do not feel like cutting up, for I am still writhing with pain. The swelling must first be over, then I can cut up ; then I shall hang meat to dry at my house, because I want the sheep's fat to be dry, that the women may render it ; so that we may moisten the dry meat which we have been crunching, that quagga's meat which was white (with age) and not tender. So now I want you to cut up the old sheep, and let the young ones wait a little ; for we shall not finish these sheep, for they are many. I want the Porcupine to go out to-morrow, when she has cooked and put aside the meat which she has dried. The Man yonder shall come and eat with me of these sheep, because I have counted them and see they are plentiful."

The Porcupine said : " Do you really want me to go to the Man who eats bushes ? He will come and swallow all the sheep, as they stand in the kraal. You need not think that these bushes will be left, for we shall be swallowed with the sheep. A Man who devours things he is ; he walks along eating up the bushes as he passes, the bushes among which he walks."

The Mantis said to her : " You must go to your other father, the All-devourer, that he may help me eat up these sheep, and drink this soup ; for I have poured away some of the soup, because I feel that my heart is upset. Fat has taken hold of my heart ; I do not want to drink more soup. So I want the Old Man yonder to come ;

he shall drink up the soup and I can talk then, for I do not talk now. So do you fill the sack there with cooked meat and take it, then he will come. Otherwise he might refuse."

The Porcupine said : " People do not live with that Man, he is alone ; because people cannot hand him food, for his tongue is like fire. He burns people's hands with it. You need not think that we can hand food to him, for we shall have to dodge away to the sheep opposite. The pots will be swallowed with the soup in them. Those sheep will be swallowed up in the same way, for yonder Man always does so. He does not often travel, because he feels the weight of his stomach which is heavy. See, I, the Porcupine live with you, although he is my real father ; because I think he might devour me, and you will not devour me. Nevertheless, I will fetch him to-morrow, that he may come ; then you will see him yourself with your own eyes."

The Porcupine went on the morrow ; she carried cooked meat. She arrived at her father's, the All-devourer's, she stood and took off the sack of meat. She said to her father : " Go ! Cousin yonder invites you to come and eat the sheep yonder, for his heart is troubling him. It is he who wants you to come. I have told you, now I will go on in front, for I do not walk fast."

She shook out the meat from the bag on to the bushes. The All-devourer licked up the meat and the bushes with it, he gulped down the bushes too. The Porcupine slung on the bag. She went forward quickly, she walked on giving directions : " You must climb up to that place from which I came, you will see the sheep standing there." She felt she was going in fear of the All-devourer. She was the first to reach the hut.

The Mantis asked her : " Where is father ? " The Porcupine answered him : " He is still on the way. Look at that bush standing up above, to see if a shadow comes gliding from above. Watch for the bush to break off. Then you shall look out for the shadow, when you see that the bushes up there have disappeared. For his tongue will take away the bushes beforehand, while he is still approaching behind the hill. Then his body will come up and the bushes will be finished off up to us, when he arrives. We shall no longer sit hidden. Now I want the Ichneumon to eat plenty, for of that meat he will never eat. For the Man comes yonder, the bushes are finished, the sheep will likewise be swallowed up."

The All-devourer followed the Porcupine's spoor ; as he went he ate up the bushes. He climbed up, finishing off the bushes, while his shadow glided up to the Mantis's hut. It fell upon the Mantis. The Mantis looked at the sun, he

asked where the clouds were, for the sun seemed to be in clouds. The Porcupine said to him : " There are no clouds there, but I want the Ichneumon to go and hide this pot away for me, for he truly feels the shadow of the Man coming yonder ; it altogether shuts us in ; the sun will seem to have set, when he reaches us. His mouth sits black along there, it is not a shadow, it is what the trees go into."

The Mantis saw the All-devourer's tongue. He asked the Porcupine : " Is Father holding fire in his hand, for a fire is waxing red yonder ? " The Porcupine answered him : " It is the Man coming there, whose tongue is red. He is nigh, therefore you see his tongue. We will get out of the way here. We will not hand him anything ourselves, but put down something for him, for his tongue would singe our hands if we held anything out to him. Therefore I want the Dasse to hide the other pot that she may still have soup. For now she herself sees the stomach, it truly extends to either side of us. We do not hear the wind, because he comes ; the wind does not blow, for he always makes a shelter when he stands. He does not sit down, he stands ; he will first eat up the things, for they are still plentiful. He has put in a layer of bushes at the bottom of the stomach, he has partly filled it, but he has not filled it up yet. Therefore he is still seeking food. For he is a Man who fills himself to his trunk. If he looks round and finds no food, he will swallow these folk ; for they invited him to come to food which was not enough."

The All-devourer arrived, the Mantis placed food for him. The All-devourer gulped it quickly down. The Mantis took soup and poured it into a bucket. The All-devourer swallowed the bucket. A pot was still keeping warm. The Mantis took meat which had been put away in a bag, he put it into a bucket ; he pushed the bucket towards the All-devourer. The All-devourer put out his tongue, he licked and scorched the Mantis's hands. The Mantis pulled his arms quickly away, he sprang aside knocking against the Dasse. The Dasse said : " Why does the Mantis spring aside from the Man whom he invited to come ? The Porcupine told him not to give anything with his hands, but to put meat for the All-devourer on the bushes."

The Mantis took meat and put it in the pot. He said to the young Mantis : " O Child, make a good fire for the pot ; my hands are burning keeping me sitting where Grandfather scorched me. For you can feel his breath which is hot ; his tongue feels like that, too."

The Dasse said to him : " You ought to ladle out sheep's meat and put it on the bushes." The Mantis did not hear, he sat spitting on his hands to cool them.

He ladled out another bucketful. He again pushed the bucket to the All-devourer. The All-devourer licked his hands. He sprang aside, losing his balance, and tumbled into the hut. He got up, he sat licking, cooling his hands. He said to the Ichneumon : " O Ichneumon, give me meat to cook, for you see it is as Mother told us, the buckets seem to have vanished."

The Ichneumon said to the Mantis : " Mother told you that it would be like this. You would not listen ; you invited the big Cousin whom people know, whom no one invites, because his tongue is like fire."

The Mantis called to the young Mantis : " Go and fetch me the meat which the Porcupine hid, for you see this bucket of meat has been devoured. You must look at the stomach."

The Mantis brought two buckets ; he ladled out meat. The Dasse nudged him, he winked at her. He slung a bucket forward with meat in it, then he slung another bucket forward along side of it. The All-devourer's tongue licked his ear, he tumbled into the hut. The Dasse spoke to him, he winked at her. She said : " O Mantis, leave off winking at me ! You must feed Cousin, whom you invited. You must give him plenty to eat, for the Porcupine told you that she did not want to fetch him, because his tongue is always like this."

The All-devourer gobbled up both buckets, he licked up the meat which was on the bushes of the hut, he devoured it together with the bushes. The Mantis said to the Ichneumon : " O Ichneumon, you must cook at that place, and bring the meat which is on its bushes, for the buckets are all finished. I will give the old man a pot which is hot to swallow, for you see the bushes are swallowed up. I shall no longer sit and cook in the bushes, when the wind blows."

The All-devourer stepped backwards, he licked up Kwammang-a's home-bushes, he devoured them quickly with the meat on them. The Mantis said to the Ichneumon : " O Ichneumon, quickly bring a sheep, you must cut up a sheep quickly, for you see that the bushes have been swallowed with the meat."

The All-devourer asked for water. The Mantis lifted up a whole water-bag ; he set it before him. The All-devourer's tongue took up the water-bag ; he swallowed it with the water in it. He licked up a thorn bush. The Mantis said to the young Mantis : " You see, we shall not eat ; for that thorn bush has been devoured, although it has thorns." The Mantis said to the Ichneumon : " O Ichneumon, fetch that water there which is in the water-bag, for you see this water-bag has been swallowed. Grandfather turns his head seeking more water. He

himself has devoured the other things, he still seems likely to gobble up our beds. I shall truly sit upon the ground, if Grandfather eats up all the things in my hut."

The All-devourer licked up the Porcupine's things, he swallowed them quickly. The Mantis said to his son, the young Mantis: "See, Sister's things there have been devoured, Sister sits there on a bare place. The sheep will soon be devoured."

The All-devourer looked towards the sheep, his tongue took up all the sheep, he swallowed them quickly, while they were still alive. The Mantis said: "Have not the sheep been quickly swallowed, before I had cut them up as I meant to do? Alas, the bushes have vanished, swallowed up! We are sitting on a bare place. Alas! Now I lack my things which I brought, that I might possess them."

The Porcupine winked at the Ichneumon. "O Ichneumon, I tell you, your younger brother must spring away. Father will be swallowed, if he goes on acting bravely like this; and Grandfather Mantis is the one who talks, he will certainly be swallowed."

The All-devourer called his name, he who is a devourer of things whom the Mantis called to come to him. He said to the Mantis: "O Mantis, bring out the things to which you invited me, the real things which I, a devourer of things, should eat." He advanced, he burned the Mantis with his tongue.

The Mantis said: "I who am the Mantis invited you who devour things to my home. You came and finished off my things. You should not ask, seeking the real food to which I invited you, for those sheep which you have devoured were the food; there is no other food."

The All-devourer quickly devoured the Mantis; the Mantis shut up. The young Mantis sprang away, he took up the bow. The All-devourer looked towards Kwammang-a. Young Kwammang-a sprang aside, he ran away. The Mantis was quite silent, because he was in the stomach. The All-devourer stood opposite Kwammang-a, he said that he was really going to swallow his daughter's husband. Although he was handsome, he yet would swallow him, for he felt inclined to swallow him. He advanced, he quickly swallowed his daughter's husband with the bed on which he was sitting. His stomach hung almost down to the earth.

The Porcupine wept; she stood sighing. The children came from afar. The Porcupine asked the young Mantis: "Are you a fierce man?" He was silent. She asked him: "Are you angry?" The young Mantis was silent, because he felt angry. She also questioned her son, young Kwammang-a. She turned as

she sat, she heated a spear, she asked her son : “ Are you angry ? You must remember that Grandfather’s tongue resembles fire. I do not want you to flinch if your heart is like father’s heart.” Young Kwammang-a sat still ; they agreed to cut his Grandfather open.

She took the spear out of the fire, she drew it burning along her younger brother’s temple. The fire burnt his ear, he sat still. She reheated the spear, it became red hot. She put the spear burning hot into her younger brother’s nose. Tears slowly gathered and stood in his eyes. She said to him : “ A mild person is this, whose tears slowly gather.”

She heated the spear, she laid it burning hot to her son’s earroot ; her son sat still. She heated the spear again, she said to her son : “ Grandfather’s tongue is like this ; I don’t want you to flinch from him, if your heart is like your father’s heart.” She took out the spear when it was red, she put it into her son’s nose ; she looked at his eyes ; they were dry. She said to herself : “ Yes, a fierce man is this ; that one is a mild man. This one is fierce, he resembles his father. That one is mild, he resembles his father the Mantis, he is a runaway.” She said to her son : “ Remember, Grandfather’s tongue is like this. You must sit firmly when you go to Grandfather.”

The children went in wrath to their Grandfather, they approached him as he lay in the sun. He arose, he stood up, he waited. Young Kwammang-a said to the other : “ Mother wished me to sit on one side of Grandfather, and you to sit on his other side. Because you cut with the left hand like your father, you must sit with your left arm outwards in which you hold the spear. I will sit opposite on this side, so that I may have my right arm outside, in which I hold the spear.”

The All-devourer scorched the young Mantis’s temple with his tongue. He walked forward, he scorched with his tongue the root of his grandson, young Kwammang-a’s ear ; he said that this little child really seemed very angry. He walked forward, he scorched the root of the young Mantis’s ear with his tongue ; the young Mantis sat still. He went forward, he again scorched the young Mantis’s other ear with his tongue. Young Kwammang-a looked hard at the other, he signed to him to hold his spear fast, and he held his own well. The other held his spear well, because he had said beforehand : “ You must cut one side, while I cut the other side ; then we must run away, while the people pour out.”

He sprang forward, he cut ; and the other cut too ; they ran away, while their fathers poured forth ; the sheep also poured forth, the buckets poured forth ; his

father sat on the bed ; the pots poured forth ; the things poured down. His Grandfather doubled up and died.

The children said : " O bushes, we have cut you out ! You shall truly become bushes, you shall grow at your place, you shall be what you were before. The place shall be right again and these sheep shall wander over it ; they shall graze over it and again return to the kraal, which shall be as it was before. For that Man who now lies here, who ate up the bushes, shall utterly die and go away, that the people may get dry bushes and be able to warm themselves." The young Mantis spoke, he felt that he truly resembled his father, his speech resembled his father's speech, it came true.

The Dasse gave the Mantis water ; she said to him : " O Mantis, you must only drink a little ! " The Mantis said : " I am dying of thirst, I must drink up the eggshellful." He gulped all the water down, he fell down. Kwammang-a still waited. The Porcupine said to the Dasse : " Take that long stick lying there ; you must beat your husband on the shin-bone with it till he gets up, you must hold his face fast and rub it." The Dasse took up the long stick and hit the Mantis on the shin ; he started up quickly, he sat shivering. The Dasse reproved him : " I told you to drink only a little, because you would be like this, if you gulped down all the water ; but you would drink nearly killing yourself, so that you fell down."

The Porcupine gave Kwammang-a water ; she said to him : " O Kwammang-a ! you must only drink a little, you must soon put the water down, when you have just wet your mouth. You must sit down and wash yourself a little, for you have just come out of the stomach in which you were. Then presently you can drink plentifully, when you feel that your body is warm." Kwammang-a drank a little, he put down the water and did not gulp it all down. He washed himself, he drank, and then he drank plentifully.

His wife cooked meat for him which she had kept hidden away ; for she had told the Ichneumon to hide some for her, so that they could eat it, when the children had dealt with the Man who was devouring them, and he lay dead. " We must eat here, for he lies yonder, where the children have slain him. Then we will travel away leaving him lying outside that hut. We will move away seeking a new home, because the Man lies in front of this home ; we will live in a different hut, which we will make our home."

They travelled away to a new home, and left the hut at which the Man who had devoured the people was lying. At this new home they always lived in peace.

THE MANTIS AND THE ELEPHANTS.

The Elephant carried off the little Springbok, while the Mantis was digging in the hole ; the little Springbok was sitting on the earth thrown out of the hole. The Elephant picked up the little Springbok, she put it on her back, she walked away carrying it.

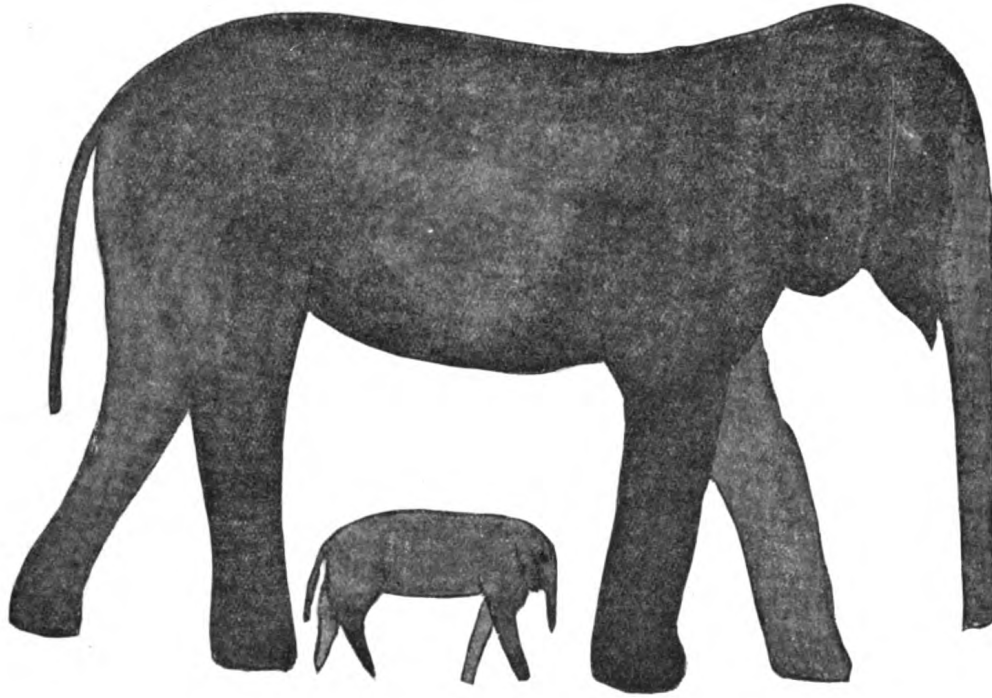
The Mantis was digging out wild bees' honey and throwing it to the little Springbok. He said : " Are you eating, as I am eating ? " The little Springbok was silent and did not answer the Mantis. The Mantis said : " What is the matter that the child does not speak to me, when I ask it whether it is eating as I too am eating ? " And he took out more honey ; he said : " Are you eating, as I am eating ? " Then the Elephant calf said : " Kurru ! " And the Mantis said : " Listen ! What is the matter ? My child does not usually speak so that I cannot understand it. Let me take out more honey and throw it out again, so that I may hear whether it is my child speaking ; for I do not understand what this child answers ; I do not hear plainly. What can have happened to the child's throat, to make it answer me like this ; that is what I must find out. Therefore I will throw up more honey."

The Mantis threw it up out of the hole. " Are you eating, as I am eating ? " And the Elephant calf said : " Kurru ! " The Mantis listened in vain. " Can it be that earth has scraped the child's throat for me ? Let me get out and see what has happened to the child's throat ! " Then the Mantis got out of the hole ; he found the Elephant calf sitting covered up with earth, he said : " It must have been this person." And he picked up the digging-stick, with which he had been digging out the honey, he knocked it down with the digging-stone's stick. Then he said : " This person must have been sitting here, his ears look like a mat lying there. This was why I called without an answer." And he killed the Elephant calf.

When the Elephant calf lay dead, he wondered how it came to be sitting there ; so he looked to see what could have brought it to that place. He caught sight of the spoor of a troop of Elephants ; he said : " It must have been this troop which has taken the child away from me." And he turned back, he took up a quiver, and he ran along the Elephant's spoor, keeping to the line of march.

Then he said : " I think I will turn back and go home, in order to tell my sister about the child, so that she may know ; otherwise she would be expecting me."

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MOTHER ELEPHANT WITH CALF ; TWO SPRINGBOKS.

*Copied from a cave on the precipitous bank of Gzulube, a branch of the Thome river,
by the late G. W. Stow.*

He went to his home and told his sister : “ The Elephants must have taken the child from me, while I was digging in the hole.” And his sister answered : “ Did you not hear the Elephants, when they came and stood above you ? ” He answered : “ I really did not hear, for I was digging in the hole. That is why I did not hear the Elephants, because I really stayed in the hole.”

Then his sister said : “ I demand my child from you, for you seem to have been lying asleep in the hole. That must have been why you did not hear the Elephants, for it was a great herd, as you have been telling me, that came to stand above you.” And the Mantis answered : “ My sister, you must pack stamped meat in a little bag for me, for I mean to follow and seek for the child at the place to which the Elephants seem to have taken it.”

He spoke thus as he started, and he told his sister to watch the grass, whenever the wind was blowing it. For the wind would blow the grass that way, (away from home), as long as he was still going that way, so long would the wind blow that way, bending the grass that way. When he was returning, then the wind would blow the grass this way again (towards home), and the wind would be in the East ; then his sister would know that he had turned back, that his hands were upon the child.

And he went away, when he had told his sister all this, and he found the Elephants' spoor and ran along it. He came out (on a hill) and saw the Elephants' houses ; and he caught sight of the little springbok standing playing among the Elephants' children. Then he rejoiced and said : “ My Kattau, my chum' it is, playing yonder among the Elephants' children.”

Then the Elephants caught sight of him as he came over the hill, and the Mother Elephant arose and rushed out. She picked up the little Springbok and swallowed it. Then she sat down near the house to wait for the Mantis. And the Mantis came up to her, he asked her for the little Springbok. The Elephant answered that she had not got the little Springbok. Then the Mantis said that he had just seen the little Springbok playing among the Elephants' children, he had seen the Elephant take the little Springbok and swallow it. The Elephant should give his sister the child, for his sister had scolded him not a little about the child.

The Elephant said that he should not carry the child off, but the Mantis answered that he meant to get the child out. She replied : “ How will you manage to take the child out ? ” The Mantis said : “ I will get into your mouth.” And the Elephant replied that she would spit him out. Then the Mantis said he would get in under her fingernail ; and the Elephant replied that she would pick him out.

Then the other Elephants closed in on the Mantis as he sat there talking, but he got into her navel, and the other Elephants who were standing around stabbed at him with their spears as he went in at the navel. Then the Mantis reached the little Springbok in the Elephant's inside and with a skin he slung it on his back in her inside. The other Elephants stood round ready to stab him to death when he should bring the little Springbok out. The Mantis cut the Elephant's whole inside to pieces, and while the Elephants were watching for him at the other Elephant's navel, where he had gone in, he came out at the Elephant's trunk, came out above her head carrying the little Springbok on his back, while the Elephant fell down dead. Then an Elephant said : " The Mantis has really come out there, on our mate's head." And they ran together, closing in on the Mantis, for they meant to stab him to death.

Then the Mantis spoke as he flew away with the little Springbok ; he said : " Can you equal me ? I am the Mantis, from whom you tried to steal his child, whom you cannot rival ; for he is an enchanter, from whom you tried to steal his child." And when he had thus spoken to the Elephants, he returned home.

Then his sister looked at the grass, and the grass was blowing this way and the wind was in the east, and his sister said : " O people. look ! Why is the grass blowing this way ? The wind is where the Mantis told me it would be, when he turned back, when he was coming home. The things which he told me about I have watched, and I have seen by them that he was still seeking the child. Now it looks as if he were coming home, for it is now as he told me. The grass is waving now, as he said it would do, and the wind too is blowing, as he said. This I have seen as long as he was approaching, and now the wind becomes still, the grass stands quite still, as he draws near. Therefore we must look out, as he told me to do."

And they saw him as he came carrying the little Springbok, and the Mother Springbok said : " The Mantis seems to be coming there." And she went rejoicing to meet him. She unloosed the little Springbok and picked it up and kissed it, while the Mantis went to the hut. He sat down, while the Mother Springbok kissed the little Springbok and rejoiced over it.

THE KWAI-KWAI BIRD, THE MANTIS AND THE CHILDREN.

The Kwai-kwai bird was once a man. He put children into a net. Then the children sang about him. The children with whom the Mantis had stayed put him to burn, they sang about him ; they said :

“ Mother, mother,
“ The Kwai-kwai
“ Is taking us to kill,
“ Tho’ we stayed at home !
“ Mother, mother,
“ The Kwai-kwai
“ Is taking us to kill,
“ Tho’ we stayed at home ! ”

Then Grandfather Mantis said : “ Call loudly, call, call loudly ! Call loudly, call, call loudly ! ” for he wished the children to sing loudly.

Then the children’s mothers said : “ You must listen, our little ones are calling out ! They sound as if the Kwai-kwai has come to them ; for they do not usually call so ; for they are generally still, as we walk up listening ; they do not sing at home. Moreover Grandfather Mantis’s voice is calling ; we hear it. He speaks with a deep voice, while the children sing. The children speak with a small voice, while Grandfather speaks with a deep voice. Therefore I think he is walking, he is listening for us. Let us return, let us see why the children are singing like this. For the children sound as if Grandfather Kwai-kwai had come to them, that is why they are shouting at home. We ought to go and listen to Grandfather Mantis ; for he is grown-up, he was to stay with the children. He is grown-up, we will go and listen to what he is saying.”

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The Mantis felt that he had been dreaming, that the Kwai-kwai had come in anger to the children. Therefore the Mantis told the people next day, that he had dreamt that the Kwai-kwai had come and put the children into a net, while the children were playing there. Therefore he, the Mantis, he who was grown-up, would stay at home with the children ; he who was wise would stay with the children at home, for children are ignorant. And the Kwai-kwai would come to the children, because they are ignorant, they have no sense. The Kwai-kwai

would come to roast them. Therefore he, the Mantis would stay at home, he who knew. Therefore he would pull them out of the fire, he would put the Kwai-kwai to burn in the fire.

Then he spoke to the children, he said : “ Children, roast the Kwai-kwai, for it is merely a Kwai-kwai.” Then the children roasted the Kwai-kwai on hot stones, that is how they roasted him.

And the Kwai-kwai screamed because of the burns, the fire’s burns. And the Kwai-kwai said : “ V v v v v v v, I ought always to look where the Mantis is.”

The Mantis said : “ I am the Mantis, I am here ! You seem to have thought you were as clever as I am. I am the Mantis ! It is I who am roasting you ; I am the one who is clever ! ”

Then he spoke to the children ; he said, the children must roast the Kwai-kwai, and not stare when he put the Kwai-kwai to roast, for it was only a Kwai-kwai. Then the children roasted the Kwai-kwai with him.

He told the children, he wanted them to know about the Kwai-kwai, for the Kwai-kwai would have put them into the fire, a little one of them. But he, the Mantis, he who was grown-up, stayed with the children, he did not let one of the little children be burnt.

Yet his wife had often told him, that he was not like a grown-up person, but as if he had no sense, because he used to get feathers and fly away when he saw danger, that people seemed to be going to kill him. He used to go into the water which is opposite the hut. Then he would walk out of the water, he would walk up to the hut.

And the young Ichneumon would cry on recognizing him, because he seemed covered with wounds, as he walked out of the water ; that water into which he had flown to bathe them in. And he would walk out of the water, when he had slung on the quiver, he would walk up to the house. The young Ichneumon would cry to see him.

THE DASSE'S STORY AND THE CROW'S STORY.

Kwammang-a once went visiting. They were two, he and the Mantis, and they went to the Bees' house, when the Dasses lived with the Bees.

Then a young Bee offered Kwammang-a his ostrich egg-shell, out of which Kwammang-a drank; while a young Dasse offered the Mantis his ostrich egg-shell, into which he had put dirty water. So the Mantis drank out of the Dasse's egg-shell. When he tasted the Dasse's dirty water, he cursed the young Dasse.

Then the Mother Dasse, who was on the hunting-ground, sneezed, and drops of blood came from her nostrils. Therefore stones rolled. The stones said "V v v v v v," because stones which had stood fast were falling.

Then the young Bee spoke to his Grandfather Kwammang-a; he said: "You should go to this gambro (a sort of cucumber); mother has made a hole in it. You get into it, for the Mantis was really with you, that man who has been teasing. Therefore hard things are falling upon you; for the Mantis who has been teasing was really with you."

Then Kwammang-a arose, he went quietly along, and quietly reached the hole in the gambro; he went to sit in it, while the Mantis was outside, because he had come later. He was covered up fast; the stones fell covering him up fast, while Kwammang-a lay loose.

The women (at home) said: "What can be the matter? You ought to send the ring-necked Crow, that it may go and see where the people are." And the ring-necked Crow went; it had on its neck a little piece of fat which was very small. It went and ate up the fat half-way and it turned back. And the little piece of fat is that which sits white on its neck.

And the people again sent another ring-necked Crow, and they hung a piece of fat round its neck. It also went and ate up the fat and turned back again, because it had finished the fat half-way.

Then the people hung a piece of fat round the neck of the pied Crow. Then the pied Crow took the fat to the place at which Kwammang-a was. It reached the place where Kwammang-a lay, at which he had fallen down. And it came sailing along; it said: "Ga, ga, does Kwammang-a go, when you go?"

Then Kwammang-a spoke, he said: "You must go and tell Grandfather's people to come and take me out, for I feel hungry, as I lie in here."

The the pied Crow flew away and it still had on its neck the fat which the people had hung there, which lay white against its neck. It took back the fat. Then the people saw the fat, for it still had the fat round its neck. Thenceforth the fat quite covered his neck with white, as he had brought it home. Thus the part of the fat which was on its breast remained there always, while the piece that was on its neck lay white upon the neck. Therefore we who are Bushmen say "pied crow" to it, for we think that white feathers are upon its neck, and they lie white on that part of its neck, where the fat once lay.

The Elephant and the Giraffe and the Rhinoceros were those who went to take out Kwammang-a's party; while Kauru also went, the Porcupine went. The Mantis's wife's other name is Kauru. They went to see where the men were, whether it seemed as if the people would take out the men for them. That is what they went to see.

They saw that stones had fallen, big stones had fallen. Then they thought that the men could be got out, for the stones which had fallen were big. Kwammang-a's face became visible while the Porcupine stood looking. Then the Porcupine thought that Kwammang-a could be got out, for his face became visible, when the people took off the stones which had been upon it. Then the Porcupine stood watching for Kwammang-a's body to become visible. Then she saw that it seemed as if the people would get him out, for his body became visible. Then the Porcupine saw, as she stood, that Kwammang-a was taken out. Then the Porcupine gave thanks, that the people had taken out Kwammang-a for her.

Kauru continued to stand looking, because she could not see the Mantis, for the stones had shut in the Mantis. Therefore Kauru stood looking, because she did not see him. Then, when she saw that the people meant to leave the Mantis, she told the people to take the Mantis out for her, because he was her husband. For the people wished to leave the Mantis lying quietly inside. Kauru was the one who begged the people to take out the Mantis for her, because he was her husband.

"The Mantis was like this (she said), he went about playing tricks when she was not there. The people should take him out for her, for she had really spoken to him, instructing him. She had said: 'You must not play tricks when you are with Kwammang-a.' The Mantis had acted as if he had not heard, he kept going to play tricks at strangers' houses, although she had said: 'You must not play tricks.' He should look at the results of teasing as they lay upon him. For it was he who had gone about teasing like a little child; he resembled a little child

at play, as if he were not grown-up. He went playing tricks at strangers' houses, as if he did not think that he was with Kwammang-a. Therefore things were lying on Kwammang-a, because of his pranks. He alone played tricks, while Kwammang-a was quiet, for Kwammang-a felt that they were at strangers' houses. Therefore Kwammang-a was quiet, he merely spoke to get stories. These stories were what he listened to, for the other people were those to whom he had gone to talk, to get them. But this man was the one who had been teasing while Kwammang-a was talking nicely there. Curse him, he did not talk with Kwammang-a, he merely played with the little children like a little child. Then the children were startled. Then he played tricks ; he told a story which was foul. Then the other people were angry. Then things fell on Kwammang-a on account of him."

Then the people took hold and uncovered the stones, and the people pulled the Mantis out roughly, hurting him, because the people were angry with him, because he had made this befall Kwammang-a. Therefore they pulled him out roughly from the stones, when they felt that the fallen stones were keeping him fast so that they hurt him ; because they felt they were angry with him.

Then the Mantis complained about his skin, while the stones were hurting his body. Then Kauru said : " O people, I wanted you to treat the Mantis well for me." And the people took hold and laid these stones roughly aside and dragged out the Mantis. Then the Mantis moaned about his skin, the Mantis screamed, because his skin was really hurting him. Therefore he screamed about his skin, because the stones had skinned him. So he screamed, after he had first moaned about his skin ; he screamed, because his skin was really hurting properly.

He limped home with the people, while Kwammang-a went comfortably along. The Mantis was the one who went staggering along, it was he whose face the people were anointing, as they went, to heal it, while he felt hungry. Therefore he staggered as he walked, because he was hungry. Meanwhile the people walked on anointing his face, for they wished his face to heal, that he might go quietly with them and return home. So he went home.

Then his sister the Blue Crane cried, pitying him, because he was covered with wounds. Therefore his sister cried, pitying him for his misfortune, that he, the Mantis, had suffered misfortune, while the people were scolding him for his doings. The people scolded him, because he did not listen to what the people said to him. For the young Ichneumon had often spoken to him. Kwammang-a had spoken to the young Ichneumon, and the young Ichneumon had spoken to his Grandfather the Mantis.

The young Ichneumon had said : “ O my Grandfather, Father wished me to tell you, you must not go playing tricks at strangers’ houses. That is what Father said to me that I should tell you, but you would not let us speak to you about it, but you went playing tricks at strangers’ houses. Therefore Father wished me to speak to you and tell you, you should not go playing tricks at strangers’ houses. But you would not be silent that we might speak to you, and I feel, O my Grandfather, you did not listen, for you went playing tricks there, as if you had not heard. For if you had really seemed to hear, you would not have played tricks there. You acted as if you had not heard ; you played tricks as if you had not heard.”

THE MANTIS AND THE KOROTWITEN.

The Korotwiten is a little bird ; it is black ; it has white feathers on its shoulders. It was once a man ; it was one of the Early Race. It flew, it walked, because it felt it was a man.

The Mantis once, when he was out hunting, caught sight of the Korotwiten hovering over one place. And the Korotwiten dropped down, he dived into a little ant-hole, while the Mantis stood looking at him. And lo ! he carried out the kaross from another little ant-hole, while the Mantis kept looking at the place where he had gone in. He verily carried out the kaross full of “ Bushman rice ” (ants’ larvæ), at a different place. And the Mantis turned his face towards the Korotwiten. Then the Mantis went up to him, as he sat tying up the kaross nicely, the kaross of Bushman rice.

The Mantis said : “ You must please anoint* me (with your perspiration), for you can do this, but I have to dig Bushman rice out with a stick. Therefore my hands are sore, because I dig out Bushman rice with a stick.”

Then the Korotwiten spoke, he said : “ You should go up to an ant heap, the ant heap which is there, you should watch.” And the Mantis said : “ You can give me (the power) to see.”

* One man anoints another, putting his hands under his armpits into the perspiration. And the other gets it on to his face, where the first man anoints him, that he may become like the first man.

Then the Korotwiten rose up, he flew along, he went to hover in the air ; he dived into a little ant-hole, while the Mantis stood looking. He verily carried out a karossful of Bushman rice at another little ant-hole.

Then the Mantis said : “ We can verily do like this. I can cease being one who digs Bushman rice with a stick.” Men dig out Bushman rice, when the springbok are not there ; women (generally) dig out Bushman rice.

Then the Mantis broke the bow across his foot, he snapped the arrow in two, he tore up the quiver, he also struck (with a stone) and split the digging stone, he struck and broke the digging stick, round which he had placed the digging stone in order to dig Bushman rice. He felt that he resembled the Korotwiten, he would enter a little ant-hole, when he had slung on a kaross, into which he meant to scoop up Bushman rice.

Then he hovered and hovered in the air, he dived into a little ant-hole, and he verily carried out a karossful of Bushman rice at another place. He then went to sit down, while he held the karossful of Bushman rice fast, he said : “ Tell me, why it is that we seem always to have been digging ? Our hands were sore, because we dug, while we might have done like this.”

And he again rose up and went to hover in the air ; he again dived into a little ant-hole ; he verily carried out the kaross from a different ant-hole, that was where he brought out the kaross. And he tied up the kaross, he turned aside to take the Bushman rice to the water. And he went down ; the Korotwiten was feeding there, for the Korotwiten had gone down to the water first. So he reached the water, while the Korotwiten was feeding there, and he went to feed there.

And the Korotwiten said : “ I want first to see you at yonder ant-heap, and you must afterwards remember that to-morrow you must give me a share of the new Bushman rice, which you will cut to-morrow, that is what you will give me a share of.”

Then the Mantis said : “ How comes it that my brother did not say so before, for I thought I was really scooping up for my sister's son Kwammang-a, I really was gathering it for him.”

Then the Korotwiten said : “ You ought to give me a share, because it was I who told you nicely about the Bushman rice. For you should remember that time when you complained that the earth did not feel comfortable to you.”

Then the Mantis said : “ I used to know about it ; we always used to act thus, we went into the little ant-hole.” The Mantis said so, he said that he had always known.

Then the Korotwiten shut his mouth, and the Korotwiten said : " You had better go home, for I am also going to my home." And the Mantis said : " I will do the same as you." While the Mantis took up the bag of Bushman rice, he slung it on. And the Korotwiten said : " You must seek food at this place to-morrow, and we will talk together, and will both go down to the water." And the Mantis returned, the Mantis reached home.

Then Kauru (his wife) said : " O dear ! where has the Mantis left the things which he took with him just now ? for he had a quiver just now, and a digging stick's stone." And the Mantis said : " There was a man to whom I went up there, he was entering little ant-holes ; he verily carried out a karossful of Bushman rice at another place."

Then the young Ichneumon said : " O Mantis, where did you leave the things ? " Then the Mantis spoke, he told the young Ichneumon, he had broken all the things to pieces.

Then Kwammang-a spoke, he said to the young Ichneumon : " Child, tell Grandfather it is the Korotwiten. When we see him, we keep still, we keep hold of the things and do not break them up. For the Korotwiten always acts like this when we look at him."

And the Mantis said : " Why does my sister's son, Kwammang-a, speak thus, when he should know that this is a particularly nice man ; he has asked me to go out to him to-morrow, so that I may keep hovering and dive into a nice place without its equal."

Then Kwammang-a said : " You can let Grandfather be, for Grandfather does not seem to have placed food for the Korotwiten, and we always do so. For we are accustomed, when he speaks nicely to us, to place food for him."

Then the Mantis said : " He did speak to me about it ; I however thought that he had plenty of Bushman rice." And Kwammang-a said : " Child, tell Grandfather, we always place food for the Korotwiten ; then the ground is soft for us. But the ground will always be hard, if we do not share with the Korotwiten, then the Korotwiten is angry and the ground becomes hard for us."

Then the Mantis again went out early to meet the Korotwiten as he went along, that they might get Bushman rice. He walked along. The Korotwiten was up early, hovering there. He dropped down, he dived into a little ant-hole, he verily carried out the kaross at a little ant-hole there.

Then the Mantis went up to an ant-heap which he had seen. He kept hovering there, he dived into a little ant-hole. He verily carried out the kaross

at another little ant-hole, he carried the kaross to a bush, he put the kaross down. He sat and tied the kaross up nicely, he went away. He walked up to another ant-heap; he again kept hovering there; he dived into a little ant-hole, he verily carried out the kaross at another ant-hole. He went and put down the kaross. He sat down, he sat and tied up the kaross nicely. Then he poured the Bushman rice into a bag.

Thereupon he descended to the water, and the Korotwiten saw that he descended to the water; the Korotwiten descended to the water. And the Korotwiten walked up to the place at which the Korotwiten had laid down the bag. The Korotwiten said: "Now, I think you should do this, you should place food before me."

Then the Mantis said: "Oh listen to my brother! Why does my brother speak so? Although he is full of Bushman rice, he speaks so."

Then the Korotwiten said: "O Man, you ought to share with me, for it was you who asked me to speak nicely to you, when you did not feel happy. For you were saying, why was it, that the ground did not feel pleasant to you."

Then the Mantis said: "This person sounds as if he were tipsy (with poison), for this is the Bushman rice of which I spoke, that I must go and put it to dry." And the Korotwiten said: "Do so, and you will see to-morrow, that the place will hurt you again. For you ought to act as if we had given to you."

Then the Mantis did this, he went back, he returned to the people's home. Then the young Ichneumon said: "Oh! Oh! My Grandfather the Mantis's bag is full!" Then Kwammang-a spoke, he said: "Just leave off; you shall ask Grandfather, whether he did what I told him to do, whether Grandfather shared with the Korotwiten?" And the Mantis said that he had not done so; for he had thought that the Korotwiten's bag was full.

And Kwammang-a said: "Child, speak to Grandfather and tell him, we are wont to share with the Korotwiten; even if the Korotwiten's bag is full, we share with him. Otherwise he always gets angry, and the ground will not open." Then the Mantis said: "The place is not one into which we could vanish," for he had been diving into an ant-hole. Then Kwammang-a was quite silent, for Kwammang-a felt that he meant to do so.

And the Mantis woke up early, he went out early to seek an ant-heap which he had located. And he went along, he reached the ant-heap, he went to hover

above it. And he kept hovering there, he dropped down, he tried to dive in, he plunged on to his brow. And he cried with the pain in his brow. He got up again, for he thought he did not seem to have entered the hole properly. He got up again, he again hovered above, he dropped down, he again crashed on to the front of his head, while blood flowed. And he got up, he crept home.

And the young Ichneumon said: "Oh! Oh! who can have done this to my Grandfather, the Mantis?" And the Mantis told him how he had himself plunged on to his face, when he meant to enter the ant-hole.

Then Kwammang-a spoke, he said to the young Ichneumon: "Child, tell Grandfather I wanted him to share with the Korotwiten, for he seems to have thought, that the earth would not be hard for us, if the Korotwiten were angry, because we had not divided with him."

Then the young Ichneumon spoke to the Mantis, he said: "Father wishes me to say, he told you to share with the Korotwiten, for the earth would be hard for us, if the Korotwiten were angry." So Kwammang-a felt, that he had thus spoken to the young Ichneumon, and the young Ichneumon had told the Mantis, while he was quite silent. Because he would not speak in haste, he had spoken to the young Ichneumon; he was silent, quite silent.

KU-TE-GAUA AND THE MANTIS.

Ku-te-gaua used once to set fire to the lairs (of wildcats). Then he got into the fire and brought out the wild cats, and those cats had no equals in beauty.

Ku-te-gaua would pick up a firebrand, he would walk up to a lair, he would set fire to the lair, he would get into the fire, when the fire was burning, yet the fire would feel cool and not feel hot, because it felt that he was the one who owned the fire. Therefore the fire did not burn him, the fire also did not scorch his apron; for he was clad in a catskin which was scorched like the west wind's clouds, a black catskin it was.

He was wont, when he had set fire to a lair, to say: "Ku-te-gaua, n bagen, bagen, gaua! Ku-te-gaua, n bagen, bagen, gaua!" Then he would spring through the fire, and he would bring out the cats. He laid them down, he took out a knife, he skinned them, he cleaned them; he put earth on the skins.

Then he picked up a firebrand, he walked on to another lair ; he went and set fire to it ; he sang again : “ Ku-te-gaua, n bagen, bagen, gaua. Ku-te-gaua, n bagen, bagen, gaua ! ” He kept passing through the fire, he kept coming out of the fire, while he was singing and he brought out cats, and there were no cats as fine as these, which he took out of the fire. And he laid them down, he skinned them, he cleaned them, he put earth on their skins, he took a firebrand, he walked up to another lair. He again set fire to it, again he sang, again he sprang into the fire ; again he brought out cats ; again he skinned them. He collected them, collected the catskins ; he rolled them up, he put them on his shoulder, because he was going home. And he really went home, because the sun was setting, because he was going to sleep.

And early (next morning) he took a firebrand, in order to seek lairs which he had remarked ; these he sought. Then the Mantis came by, the Mantis caught sight of him making a fire there, and the Mantis went right up to him. And just as the Mantis came up looking, he jumped into the fire, and the Mantis said : “ Blisters, O blister him ! What ho ! What person can be doing this ? He is getting into the fire ! ”

And just as the Mantis came up exclaiming, he dragged out cats unequalled in beauty. And the Mantis said : “ I should like to know what these things can be ? ” And the Mantis said : “ You really must give me the next cat, for you are rich in catskins, you should give me the next cat.”

Then Ku-te-gaua said : “ If you go to the lair which stands yonder and set fire to it, you will see.” Then the Mantis said : “ You might give me the next cat, for this fire is scorching me.” And Ku-te-gaua said : “ Ho there ! Go back ! Go and light a fire, and you shall feel, whether the fire will scorch you.”

Then the Mantis took a firebrand, he went up to a lair. He set fire to the lair, he said : “ Ku-te-gaua, n bagen, bagen, gaua. Ku-te-gaua, n bagen, bagen, gaua ! ” for he imitated Ku-te-gaua, because Ku-te-gaua had always said : “ Ku-te-gaua, n bagen, bagen, gaua ! ” And he jumped into the fire, he dragged out cats, he laid them down. He took a firebrand, he walked to another lair, again he set it on fire, again he sang like Ku-te-gaua ; he jumped into the fire. Again he dragged out cats, he laid them down.

Again he took a firebrand, because he was glad that the fire did not burn him ; therefore he would not start skinning. He dragged out cats, he laid them down, he took a firebrand, he walked to another lair, because he was glad ; that was why he would not start skinning. Then he dragged out cats, he laid them down ; he

took a firebrand, because he was glad that the fire did not burn him, and that the fire felt cool. Then he gathered up the cats, because he meant to skin them.

Then Ku-te-gaua came to him ; Ku-te-gaua came to see what cats he had got. Then Ku-te-gaua asked him for the cats which he himself saw. Ku-te-gaua asked for some of them ; he said : " You must give me these two cats." Then the Mantis said : " I cannot do so ; these are the cats which I had planned to take to Kwammang-a.

Then next day he came again and set fire to lairs and jumped into the fire. He dragged out cats, he took them along, he laid them down. He took a firebrand, he went to another lair, he set it on fire. Again he sprang into the fire, again he dragged out cats, he laid them down ; again he went to another lair. Then when he felt that he had plenty of cats, he gathered them together, because he meant to skin them.

Then Ku-te-gaua came to him ; Ku-te-gaua saw that he was going to start skinning. So Ku-te-gaua came up to him and said : " You must give me of the catskins lying here, a share of them ; for I let you off about yesterday's cats. These cats are the ones of which you must give me part." Then the Mantis replied : " These cats are the ones of which I meant to make a kaross ; for you can see that my kaross is like this."

Then Ku-te-gaua said : " You must give me a share of these cats. Then I shall merely look at the new cats, whose lairs you will presently set on fire ; at them I shall merely look." For he would not beg from him again, because the Mantis would have just given him some cats.

The Mantis said that he would not do so, for he had not yet made the kaross ; for he had intended to make a kaross, and he had not made it. Then Ku-te-gaua said : " You shall give me these cats, a share of them ; for you acted like this about the cats for which I asked you before, you went on like this." And he exclaimed : " You must give me these cats, a share of them." Then the Mantis said : " You really sound as if you meant to insist, although I tell you that I have not got a kaross."

Then Ku-te-gaua exclaimed : " O Man ! You shall give me a share of these cats, or else you will find out what the fire feels like ; because you act like this, while we are wont to give to one another." Then the Mantis told him, he had always known how to go into a fire. Then Ku-te-gaua spoke and said : " Wait, you shall feel the fire to-morrow ; you seem to think fire cannot scorch you." And the Mantis said : " That is false ; you know the fire feels cool."

Then Ku-te-gaua said : " Wait, you will see. When you have taken these cats away and gone to lie down, you will wake up early to-morrow, you will start early and come to make fires, thinking you will enter the fire unharmed ; but those cats shall be burnt up, the fire shall burn you badly, when you try to enter the fire." Then the Mantis said : " That one seems to want to deceive us."

Then he went away ; he went to sleep. Early in the morning he took a firebrand, he went early to lairs which he had remarked, he went to them early, while Ku-te-gaua stayed at home, because he was angry with the Mantis ; that was why he stayed at home. Then the Mantis set out, he reached a lair, he set fire to the lair, he sang again ; as Ku-te-gaua had done, he sang of him. Then he sprang into the fire, and he was scorched in the fire. He exclaimed : " Hartebeest's children, you must go ! " and he flew down, he popped into the water. And he exclaimed : " Our mate ! lie down in the old place. The person has done this ! " When he had said this, he cried out : " O blisters ! Oh dear ! Oh dear ! Oh dear ! for he was howling about the fire's blisters, for the fire hurt him. He said that he would not set lairs on fire again, for the fire was burning him, as the fire had not done yesterday. So he took up his things, he returned home.

Then the young Ichneumon exclaimed : " Who has done this, has burnt my Grandfather the Mantis ? " Then the Mantis told the young Ichneumon, that he had burnt himself by jumping into the fire, because the fire had felt cool the day before, therefore he had jumped into the fire.

Then Kwammang-a spoke, he said to the young Ichneumon : " Child ! Tell Grandfather, that Grandfather does not seem to have given Ku-te-gaua every other cat. For we are wont to do so, when we want the fire to be quiet and feel cool for us, that we may get quietly into the fire. For the fire always burns off our skin, unless we give Ku-te-gaua every other cat, for Ku-te-gaua gets angry. Therefore we are wont to give him every other cat."

Then the Mantis replied, that he thought Ku-te-gaua was rich in catskins. Then Kwammang-a replied : " We are wont to give to him, even if he is rich in catskins. For then the fire is always quiet and feels cool to us, we get quietly into the fire. But the fire always burns us, if we do not give him every other cat."

WHY THE WILDEBEEST HAS A LIGHT TAIL.

The Black Wildebeest used once to do as follows : when the Longnosed Mice were sticking up ostrich-feather brushes on the hunting-ground to drive the Quaggas, he came up to a Mouse as it sat watching, he untied the Mouse's bowstring and swallowed it, and he strung on his own entrails for the Mouse ; he blunted the Mouse's arrowheads. The Longnosed Mice were foolish people ; he wished the Mouse to grasp and break the entrails when the Mouse tried to shoot.

And he arose, he went to take a piece of (a certain) grass, he made a tail for himself of this grass, he went in among the Quaggas. When the Mice startled the Quaggas, and the Quaggas ran, and the Wildebeest ran in front of them, he came looking as he ran, and he saw the Mouse's screen of bushes. He ran up to it, he went and stamped on it, crushing the Mouse, as he trod it down. And the Quaggas ran past and away, while the Mouse died. And he went and took out the piece of grass and laid it down, because he was a man. Therefore he used to go and take a piece of this grass (which is white when dry), and make his tail of it, whenever he wanted to kill a man. When he meant to kill people, he turned himself into a Quagga (by means of this tail which was like theirs), as he wanted to kill people.

And the Mice were driving the Quaggas again with feather brushes stuck in the ground. He came to a Mouse, came to blunt the tips of the Mouse's arrowheads. He untied the Mouse's bowstring, he strung on his own entrails for the Mouse. He arose, he went to take a piece of grass, he made himself a tail of this grass. He ran on in front, looking as he ran, he saw the Mouse's screen of bushes, he ran up to it. He reached the screen of bushes, he went and trampled on the Mouse, trampled crushing the Mouse, while the Quaggas ran on to a place where no man was, and the Mouse lay dead. He went and took out the piece of grass, he laid it down.

Then the Mantis dreamt about it. He told the Striped Mouse that he was the one who should hunt at the place from which the Longnosed Mice did not return ; the Longnosed Mice did not come home, they altogether remained away. Therefore the Striped Mouse was the one who should hunt, he would not let the Wildebeest remove the tips of all his arrowheads ; he must hide other arrowheads and a bowstring.

So the Striped Mouse went out hunting with the Longnosed Mice. They went and saw Quaggas, they put up ostrich-feather brushes to drive the Quaggas. The Wildebeest came up to the Striped Mouse; the Wildebeest came and took off the tips of the Striped Mouse's arrowheads. He untied the Striped Mouse's bowstring; he strung on his own entrails for the Mouse. He arose, he took a piece of grass, he made himself a tail of the piece of grass. Meanwhile the Striped Mouse took out a new bowstring, he untied and took off the entrails, he strung on the new bowstring. He took out arrowheads which were in the bag, he mounted them. (The arrowheads were fastened to wooden shafts, ready for mounting on the reeds. They were in the arrows' bag. The quivers are left at home, bags are what they keep a few arrows in. When it rains, then they take the quiver). He made a screen of bushes which was not small. That screen of bushes was plainly visible. He made a little screen of bushes which was not visible, which the Wildebeest did not see.

The Wildebeest ran on in front, he came looking as he ran, he saw the (larger) screen of bushes there. He ran up to it, and the Striped Mouse shot him right through the armpits. He snatched out the grass of which he had made himself a tail, he hurled it away, he went and lay down to die, while the Striped Mouse lay shooting the Quaggas, as the Quaggas ran past.

The Striped Mouse was a man. The Striped Mouse made his people of the Longnosed Mice; he was strong, because he was clever. But the Mantis was the one who dreamt that that man had been killing the Longnosed Mice, and the Longnosed Mice did not come home.

THE LIZARD, THE MICE AND THE MANTIS.

The "Kogelman" Lizard once sat upon a "Driedoorn" tree. He lay singing on the thorn tree. He sang :

" Oh, oh !
 " The Lizard lies on the thorn tree.
 " Oh, oh !
 " The Lizard lies on the thorn tree."

And his daughter heard a Long-nosed Mouse come calling ; he called, as he followed a wounded springbok. His daughter said : " Ho there ! Leave off ! Listen to the thing which sounds like a man." And he said : " You must look out and tell me, if you see a man." And his daughter said : " Leave off ! Look at the thing which resembles a man. For a springbok is approaching, a man is coming."

And he said : " Ho there ! Come hither ! Come and take out the bag for daughter-in-law. For you can see the things which are singing in the hole ; you shall go in, you shall take out the bag for *daughter-in-law." And the Mouse answered : " Let me first drink." And he said : " Drink from the water-bag (a buck's stomach) which is there." And the Mouse drank from a decayed water-bag.

Then he said : " You must do like this, you must go in quickly, you must take out the bag for daughter-in-law." And the Mouse went in. And he said : " You must come turning your head back in this manner, as we do ; you must shut your eyes, as you come out." And the Mouse said : " Turn the head back in this manner, we do so." He said : " You must shut your eyes." The Mouse shut his eyes, while he took a stick, he stood waiting for the Mouse to come out. And the Mouse came out. He struck " dzap-p," hitting the Mouse's face with the stick. He dragged the Mouse away, he went and put away the stick. He went to the springbok, he went and threw (a knobkerrie) killing the springbok. He came dragging the springbok ; he came to lay it down for his daughter-in-law.

*By Bushmen, members of the family are often called by their relationship to the person addressed. It would seem as if the Lizard's daughter were the daughter-in-law of the Long-nosed Mouse. Possibly this refers to her marrying the Striped Mouse, as below.

He climbed the thorn tree, while his daughter cut up the springbok. His daughter said : " Will you not eat first and climb afterwards." He said : " Just put down the food, for I am going to eat." Then he climbed up and he sang :

" Oh, oh !
" The Lizard lies on the thorn tree.
" Oh, oh !
" The Lizard lies on the thorn tree.
" Oh, oh !
" The Lizard was lying on the thorn tree."

His daughter said : " Leave off ! Listen to the thing which sounds like a man." And he said : " Look and tell me about it." And his daughter looked ; his daughter said : " A man is coming, a springbok is approaching." And he said : " Is he far ?" His daughter said : " The man is coming near." And he said : " Tell him to come hither." And his daughter said : " Come hither, for my father wishes you to come hither." And the Mouse approached.

The Mouse came up to him as he got down out of the thorn tree. And he said : " You shall go in, you shall take out the bag for daughter-in-law ; for you can see the things which are singing in the hole. You shall take out the bag quickly for daughter-in-law." And the Mouse went in. He said : " We always turn our heads back in this manner, we do so." And the Mouse said : " Turn our heads in this manner, we do so," while the Lizard stood above the mouth of the hole ; he stood ready to strike. And the Mouse came out, he struck " dzap-p," hitting the Mouse's face with a stick, knocking the Mouse down at the hole's mouth. And he dragged the Mouse out of the hole, he went and laid him down. He went and put away the stick, he went after the springbok. He went and killed a springbok, he came dragging the springbok ; he brought the springbok to his daughter, that his daughter might cut it up.

Then he climbed up the thorn tree ; he lay singing on the thorn tree. He came down, he ate. He ate, he climbed up the thorn tree again ; he lay singing on the thorn tree. He sang :

" Oh, oh !
" The Lizard lies on the thorn tree.
" Oh, oh !
" The Lizard lies on the thorn tree."

His daughter said : " Leave off ! Listen to the thing that sounds like a man." And he said : " You look and tell me." And his daughter said : " A man is coming, a springbok is coming, while you are rejoicing there ; you are not able to shut your mouth." He said : " Leave off ! You tell him to come hither, and not to pass by." And the Girl said : " Come hither, for my father wishes you to come hither." And the Mouse came up, the Mouse said : " Let me drink." The Lizard said : " Drink from the water-bag which is there." And the Mouse drank from a decayed water-bag.

The Lizard said : " You must drink in haste, you must go in quickly, you must take out the bag for daughter-in-law, for you can see the things which are singing in the hole. You shall take out the bag for daughter-in-law." The Mouse drank quickly, he went in quickly, for he felt afraid of the Lizard. Then the Lizard said : " We always turn our heads back in this manner ; we do so, while we shut our eyes." And the Mouse said : " Turn our heads back in this manner, we do so." Meanwhile the Lizard went and took a stick, he came and stood waiting at the hole's mouth. And the Mouse came out ; he knocked the Mouse down at the hole's mouth. He dragged the Mouse out, he laid it down, he went and put his stick away. He went to the springbok, he went and shot a springbok, he came dragging the springbok. He came and laid the springbok down for his daughter. He climbed up the thorn tree, while his daughter cut up the springbok.

Then the Mantis dreamt about it. He said early next morning that the Striped Mouse must hunt at the place where the Longnosed Mice generally went hunting. They had often not returned, when they went hunting there. And he had dreamt that it was the Lizard who was killing the Longnosed Mice.

Therefore when the day broke, the Striped Mouse went hunting at the place where the Longnosed Mice usually hunted. Then the Girl heard the Striped Mouse come calling. She said : " Leave off ! Listen to the thing which sounds like a man." The Lizard said : " Do you look and tell me, and I will quickly call him to come hither." His daughter said : " A man is coming, a springbok is approaching." He got down out of the thorn tree, he said : " Ho there, come hither ! " The Striped Mouse came looking about, the Striped Mouse glanced away. The Lizard said : " Fool, fool, fool ! He is looking there at a different spot, while I call him. Ho there ! Come hither ! " The Striped Mouse said : " Wait a bit ! I will go and kill a springbok, then I will come."

The Lizard said : " Ho there ! Leave off ! Come hither ! " His daughter said : " O father, you should let this man get food, for he alone has acted like this,

he smells different, he is not like the people who usually come. For you see, this man goes when you call him." The Lizard said: "It is untrue; I will soon knock him down, for he lies."

The Striped Mouse went to kill a springbok. The Striped Mouse killed a springbok; the Striped Mouse cut up the springbok, the Striped Mouse put in the springbok leg, the Striped Mouse carried the springbok. The Striped Mouse thus came carrying. He went past to the place where he had meant to lay the springbok, he laid the springbok down just there.

The Lizard called the Striped Mouse; he said: "You shall go in quickly, you shall take out the bag for daughter-in-law." The Striped Mouse said: "First let me drink." "First go in, you shall first take out the bag for daughter-in-law; you shall drink afterwards." The Striped Mouse said: "I am going to drink, for I am thirsty." He said: "Drink from this water-bag, you must go in quickly." The Striped Mouse went past the water-bag which was decayed; the Striped Mouse looked past it, the Striped Mouse drank from a new water-bag. The Striped Mouse arose, he tied up the water-bag.

The Lizard said: "Ho there! You seem to be taking your ease, while you do not make haste; you shall go in quickly, you shall take out the bag for daughter-in-law." The Striped Mouse got up, he took meat, he sat eating. The Lizard said: "It looks as if you meant to eat till you are satisfied." The Striped Mouse said: "Why? Why do you not tell me at leisure, why I should be the first to go in?" The Lizard said: "I want you to go in quickly to take out the bag for daughter-in-law, and not to eat there." The Striped Mouse got up; he went up to the hole; he said: "I will not go in, for you must go in." The Lizard said: "Leave off and go in quickly!" The Striped Mouse said: "I will not go in, for you really ought to go in, you who know." The Lizard said: "Go in, go in! Why are you arguing with me about it, while you do not go in quickly." The Striped Mouse said: "If I go in, you will see that I cannot get in, for I shall stick fast, for the hole's mouth is not big enough for me to enter." The Lizard said: "Go in, go in!"

The Striped Mouse shut his mouth. He walked forward, he came opposite the hole's mouth. He caught his shoulder blades there, he said: "Look, look! Go in for me while I look on, you who know the hole." The Lizard said: "Get away! You want to sit opposite mocking, while we go in this way, we do it this way. You must stand and look on, you will see what we do, when we come out. You must also listen to what we say as we come out." And the Lizard went in twisting about.

The Mantis and His Friends

The Girl went, she went to fetch the stick. She came, she came to give the stick to the Striped Mouse. She said : " You will see your companions. This stick is the one with which he hit your companions." The Striped Mouse took the stick ; he stood holding it ready to strike, while the Lizard said : " Turn your heads back in this manner, we do so, turn your heads back in this manner, we do so ; turn your heads back in this manner." He shut his eyes coming out, and the Striped Mouse hit " dzap-p," knocking him down at the hole's mouth.

The Striped Mouse said : " I am by myself killing to save my friends," while the Longnosed Mice said : " I am here, I am here ! " and they lifted up their brushes, they waved their brushes. (The brushes were made of hyena's tails or grass on sticks, they were used to keep the flies off). Then they took hold together, they carried off the springbok, the flesh of which they were going to cut off and lay down, that the Girl might dry it for them. They carried its flesh, they brought it home ; and the Striped Mouse walked beside the Girl, for he felt that he was her husband.

And the Mantis spoke, as they came home over the hill by the house, when the wives of the Longnosed Mice were meeting their husbands ; he said : " I wanted you to see this, for you seemed to think I was cheating you, although I spoke the truth. Therefore I wanted you to see these people coming with the Striped Mouse, as I told you they would do, when they came, they and the Striped Mouse. And I dreamt that the Girl did this ; the Striped Mouse walked beside her, as she came with the Striped Mouse."

THE STRIPED MOUSE AND THE BEETLE.

The Longnosed Mice used to be people ; they were not strong. Therefore the Beetle killed them. Then the Mantis dreamt about him. The Mantis said that the Striped Mouse was the one to seek food in that part of the riverbed ; for he had dreamt that the Beetle was keeping along that part of the riverbed with the Longnosed Mice.

Therefore the Striped Mouse got up early, the Striped Mouse went a little way from the houses to that part of the riverbed, along which the Mantis said that the Beetle was keeping. Then the wife of the Striped Mouse did this : when the Striped Mouse was a little way off, she sat up above there, sat sunning herself, because she was watching for her husband. Then she caught sight of the Beetle coming. She said : " O my husband, come out ! You see, a man is coming." Then the Striped Mouse came out ; the Striped Mouse came out of a hole.

The Striped Mouse said : " Why does the Beetle come just there ? " And the Striped Mouse took out two knobkerries. Then the Beetle did as he was used to do, when he came playing tricks upon the Longnosed Mice. The Beetle said :

" Get out of the way,
" The Beetle is throwing."

And he threw " habbu, pu, pu, pu, pu, pu," hurling a stick, and the stick was not small. (That is the sound made by the stick.)

Then the Striped Mouse said :

" The Beetle is throwing,
" Get out of the way."

The Striped Mouse threw, " xet, te te te te," letting fly back to the Beetle. And the Beetle said :

" Get out of the way,
" The Beetle is throwing."

The Beetle threw back, " habbu, pu, pu, pu, pu." Then the Striped Mouse said :

" Get out of the way,
" The Beetle is throwing."

And the striped Mouse threw, "xet te te te, te," knocking the Beetle down. Then the Striped Mouse said: "I am by myself, killing to save my friends."

Then the Longnosed Mice came to life again, those whom the Beetle had killed. They came to life. They kept saying: "I am here, I am here," as they jumped up. They picked up their brushes. Then they gathered together. Then the Striped Mouse married another Mouse, while they followed the Striped Mouse.

THE COLOURS IN THE RAINBOW.

The Rainbow is yellow in that part which lies above; the piece which seems red lies below. For the Mantis, who is also yellow, lies above, and Kwammang-a lies below. For the Mantis is the one whose part above is yellow, and that part which lies below is red, while that part which is above is yellow.

It is the Rainbow. Men call it Kwammang-a. Therefore we who are children say "Kwammang-a" to it, because the grown-up people said Kwammang-a to it. Therefore we say Kwammang-a to it. Then people say: "The Rainbow stands yonder and the rain will break."

THE NAMES OF PLACES.

The Bushmen say, it was the Mantis who once called the places names.

|hi!hoä is "Rietfontein," because it once had many reeds, while ||Xu||kumwe is "Modder River"; that name is what white men call it.

It was the Mantis who said: "|hi!hoä" and he also said ||Xu||kumwe. Then he said: "!Xabbu" to "Zout Rivier."

When Bushmen speak, they use many strange sounds. Some are made by snapping the tongue against the palate, or the lips together. These are called clicks. The unusual signs in the above piece represent different clicks or gutturals. For convenience in reading these signs have been omitted from the names occurring in the stories, but for any who may be interested I give below a glossary of the correct names.

The special signs used are :

- | Click made by softly withdrawing the tongue from pressure against the front palate or teeth.
- ‡ Click made by smartly snapping the tongue back from pressure against the front palate.
- ! Click made by smartly snapping the tongue back from pressure against the highest part of the roof of the mouth.
- || Click made by gently releasing the middle of tongue from pressure against the back or side of the palate.
- ⊙ Click made like a kiss.

The two gutturals used are :

- X A sound like Afrikaans "g" or German "ch".
- Y A croak, like a very explosive k.

Besides these we must note :

- ń A sound like ng in "ring."
- ɔ under a word means that the vowel is spoken roughly and low.
- ' means an arrest of breath between two letters.
- .. over a vowel means that it is pronounced separately.
- ~ over a word means a nasal pronunciation.

GLOSSARY OF BUSHMAN NAMES.

The Mantis	kaggen
The Dasse, his wife	huntu!katt!katten.
Her other name	! kauru.
Their daughter's name	Ywe- nañ- kaintu.
Their son's name	! gaũnu-ts'axau.
Their other son, the young Mantis	kaggen-⊙pwa.
The Porcupine	! xo.
Her husband	kwammañ-a.
Their son, the Ichneumon	ni.
Their son, young Kwammang-a	kwammañ-a-⊙pwa.
Ki-ya-koe	ki-ya- koë.
Will-o'-the-wisp	! gwel!kweitentu.
The Lion "Belt"	! hauë-ta-†hou.
The Lion "Mat"	! gu.
The Magic Bird	! kaken!kaka!kauï.
The All-devourer	khwai-hemm.
Kattau, the little springbok	! kattau.
The Kwai-kwai bird	! kwāi!kwāi.
Ku-te-gaua	ku-të-!gauä.
"Dream," the old Bushman	khabbo.
Name of the Colonial Bushman	xam-ka-!k'e.

